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Andrews University
School of Education

FACTORS RELATED TO CLERGY
SEXUAL MISCONDUCT

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Donald L. Totten

May 1996

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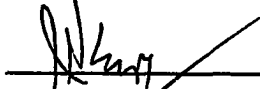
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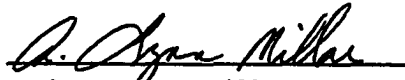
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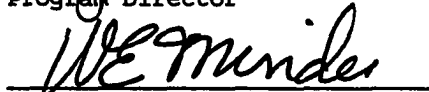
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ABSTRACT

FACTORS RELATED TO CLERGY

SEXUAL MISCONDUCT

by

Donald L. Totten

Chair: Jimmy Kijai

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: FACTORS RELATED TO CLERGY SEXUAL MISCONDUCT

Name of researcher: Donald L. Totten

Name and degree of faculty chair: Jimmy Kijai, Ph.D.

Date completed: May 1996

Problem

Clergy sexual misconduct creates credibility, marital, family, and financial problems in the general church. The purpose of this study was to determine, through a survey research methodology, personality and situational factors in the lives of active clergy that may be related to clergy sexual misconduct.

Method

Two hundred sixty-nine pastors filled out questionnaires pertaining to spiritual well-being, locus of control, burnout, social support, active pre-marital sexual conduct, erotic thoughts, naivete/lack of training, demographics, and sexual involvement with a non-spouse while in the ministry. Univariate, discriminant, and

multiple regression analysis were used to analyze the influence of each variable on the incidence of sexual misconduct.

Results

Four significant factors predicted 14% of the variance of clergy sexual misconduct. The factors were: greater involvement in pre-marital sexual conduct, greater age, negative feelings of religious spiritual well-being, and perception of a lack of social support.

Conclusions

There are some factors that seem to influence a pastor's decision to become involved in sexual misconduct. The predictors are not definitive, however, and care must be taken not to draw definite conclusions from positive responses to the significant factors.

To my wife, Joan,
who spent many hours editing
and encouraging

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LIST OF ABBREVIATIONS

APD	Antisocial Personality Disorder
BLOCS	Brown Locus of Control Scale
Corr	Correlation
COUNTSSS	Count-on Social Support
CSM	Clergy Sexual Misconduct
Cum	Cumulative
DEM	Demographics
df	Degrees of Freedom
DP	Depersonalization
EE	Emotional Exhaustion
ELOC	External Locus of Control
EROTOPSC	Erotic Pastoral Sexual Conduct
ESWB	Existential Spiritual Well-Being
EWB	Existential Well-Being
HELPSS	Help Social Support
ICSM	Involved in Clergy Sexual Misconduct
ILOC	Internal Locus of Control
LOC	Locus of Control
M	Mean
MAX	Maximum
MBI	Maslach Burnout Inventory
MIN	Minimum
n	Number of Subjects

NCSM	Not Involved in Clergy Sexual Misconduct
NIV	New International Version
NLT	Naivete, Lack of Training
NPD	Narcissistic Personality Disorder
OLOC	Other Locus of Control
P	Probability
PA	Personal Accomplishment
Pct	Percent
Prob	Probability
PSC	Pastoral Sexual Conduct - (to identify a variable)
QRI	Quality of Relationships Inventory
RWB	Religious Well-Being
RSWB	Religious Spiritual Well-Being
SD	Standard Deviation
SSS	Social Support Scale
SWB	Spiritual Well-Being
t	t-test Score

CHAPTER ONE

INTRODUCTION

Clergy sexual misconduct (CSM) has become a widely publicized problem. Some Episcopalian and Roman Catholic churches are now going so far as to require background checks regarding sexual misconduct charges against clergy (Johnson, 1995). The headline "\$1.75 Million Paid to Abuse Victims" was printed in Christianity Today (Kennedy, 1994). Although the Catholic Church and TV evangelists have been spotlighted, the problem is far-reaching and cuts across all denominations.

Having had membership in a denomination that has experienced several cases of CSM, I have observed negative effects on the victim, the pastor and family, the church, and the extended community. Morey (1988) pointed out, "No one--minister, congregation, or woman, escapes unharmed from the church's failure to confront sexual abuse" (p. 869).

Bouhoustsos, Holroyd, Lerman, Forer, and Greenberg (1983) reported that 90% of sexually abused clients experienced harm ranging from mistrust, hospitalization, depression, impaired social adjustment, and increased use of drugs, to suicide. The effect on the victim helps define CSM as abuse. In this study, CSM refers to any physical contact including sexual intercourse, genital contact, and/or sexually arousing touch, kissing, or hugging with a non-spouse. Courtship between unmarried clergy and a partner is a separate matter and is not considered in this dissertation. In addition to individual problems,

CSM may result in church-wide repercussions. CSM often divides a church; some people side with the pastor, some with the victim. There often is a loss of church members, support, and tens of thousands of dollars spent in defense costs and settlements. Churches have been split, the Gospel compromised, and time, money, and energy spent cleaning up the effects. Thus, resources are diverted from the real mission of the Church--to promote the Gospel. Malony, Needham, and Southard (1986) reported that "people are increasingly turning to the courts to render damages when they feel wronged or harmed" (p. 93). In a presentation at Andrews University, Stenbakken (1994) cited the beginning cost of a lawsuit involving CSM at \$500,000.00. With 290,000 Protestant clergy in the United States (Occupational Outlook Handbook, 1994), and 12% of clergy involved in sexual intercourse with a non-spouse (Editors, 1988), the lawsuit potential is astronomical.

The church in general has not done a good job in helping victims or the clergy who abuse them. According to Woodward and King (1989), CSM is a taboo subject because of pride of the church hierarchy, embarrassment of the congregation, and the shame of the victims. However, the financial cost of the problem is forcing action. In reaction to media exposure and court actions, many denominations are writing position papers on sexual misconduct and are holding training sessions that help pastors handle situations that may lead to CSM (Contact: National Council of Churches, 475 Riverside Dr., New York, NY 10115).

Rationale for the Study

At least four reasons for the study of CSM exist. First, this problem should be studied because of the prevalence of CSM. Prevalence

of professional sexual misconduct has been fairly well established. Rutter (1989a) found almost 80% of the women he spoke with had an incident to recount about having been approached sexually by a man who was her doctor, therapist, pastor, lawyer, or teacher. Several studies support Rutter's findings: between 5% and 13% of 460 physicians surveyed engaged in erotic behaviors with their patients (Kardener, 1974); studies of non-clerical therapists indicate that roughly 10% are involved in sexual contact with their clients (Brodsky, 1989; Gartrell, Herman, Olarte, Feldstein, & Localio, 1986); and, 20-30% of female students have been approached sexually by their professors (Rutter, 1989a). While later studies found lower percentages, Williams (1992) suggests there is a question with research compliance as the same group was being sampled.

Unfortunately, what research there is for clergy indicates that clergy sexual abuse is at least as prevalent as the occurrences among health and mental health professionals. In a study sponsored by Christianity Today, 12% of male clergy admitted to sexual intercourse with a non-spouse, and 18% of male clergy admitted to other forms of sexual contact (Editors, 1988). Other writers report similar figures: "Approximately 10% of clergy (mostly male) have been or are engaged in sexual malfeasance. Another 15% are on the verge, waiting for an opportunity" (Rediger, 1990, p. 2). Lebacqz and Barton (1991) report, "Our own survey suggests that roughly 10 percent became involved sexually. . . . Another informal survey found that roughly 9% of pastors become genitally involved with parishioners at some time in their ministry" (p. 69). A second reason for this study is that several writers speak of the scarcity of information regarding CSM. In a

qualitative approach to determine antecedent and precipitant factors contributing to CSM, Benson (1993) states, "There is no systematic research which has been undertaken specifically on clergy who have engaged in sexual behavior with an adult counselee" (p. 32). Rutter (1989a) laments, "Although a statistical base is being collected in medicine, psychotherapy, and university teaching, studies which measure sexual exploitation by lawyers, clergy, and work-place mentors do not yet exist" (p. 39). Speaking about professionals in general, Schoener and Gonsiorek (1988) state:

What is striking in reviews of the literature is the lack of empirical research using either systematic or clinical-case methodology. The absence of critical examination beyond the type of speculation that dominates the literature does not speak well for the sense of responsibility in the psychotherapy professions. (p. 402)

Jordan-Lake (1992) summarizes the problem nicely:

Research on the issue remains in its nascent stages; only lately have books and articles confronting the formerly unspeakable sin begun to appear. In addition, the conspiracy of silence endemic to both the individuals' and the institutional church's vested interests in protecting reputations conspires against the gathering of hard data. (p. 26)

Third, this study needs to be done because our culture has entered a new age of heightened sexual permissiveness and temptation. The rate of CSM indicates many clergy are ill-prepared to pastor in this new sexually charged climate (Rediger, 1990).

Finally, the Apostle Paul's advice to a young minister was: "Set an example for the believers in speech, in life, in love, in faith, and in purity" (I Tim 4:12, NIV). Pastors need to know the contributing factors to CSM so they can better set an example of exemplary behavior for their parishioners.

Because of the lack of specific research on CSM, the results of

research concerning sexual misconduct by other people-helping professionals, such as psychologists, non-psychiatric medical practitioners, psychiatrists, and teachers are reviewed. As the situation stands today, clergy appear little different from other professionals so the comparison seems warranted.

Statement of the Problem

This study investigated factors that may be related to clergy sexual misconduct. Specifically, the relationships between CSM and spiritual well-being, locus of control, burnout, social support, related sexual conduct, counseling practices, demographic, and professional factors were studied. The following specific research questions were examined:

Research question 1: Is the pastor's spiritual well-being related to involvement in CSM?

Research question 2: Is the pastor's locus of control related to involvement in CSM?

Research question 3: Is burnout related to a pastor's involvement in CSM?

Research question 4: Is the pastor's perception of social support related to involvement in CSM?

Research question 5: Are erotic thoughts or discussion of erotic activities with counselees related to a pastor's involvement in CSM?

Research question 6: Are a pastor's premarital sexual activities related to involvement in CSM?

Research question 7: Are the extramarital factors of viewing pornography or sexual fantasizing about a non-spouse related to involvement in CSM?

Research question 8: Are the pastor's counseling practices related to involvement in CSM?

Research question 9: Are demographic factors such as age, birth order, marital status, number of marriages, and amount of education related to a pastor's involvement in CSM?

Research question 10: Are professional issues such as hours worked per week, hours spent in counseling per week, and total number of workshops about counseling related to a pastor's involvement in CSM?

Theoretical Framework

No single factor can be isolated as the sole contributor to CSM. The general category of sin and fallenness applies, but fallenness is too broad a concept to be of help. A single act of CSM may be a result of many intertwining and reciprocal forces and relationships, leading one to believe that CSM may be a systemic phenomenon. For this reason, Bronfenbrenner's (1979) ecosystemic model of human development was adopted to describe the factors relating to CSM. This theory views the interrelationship between person, family, community, and the larger society as the point of departure for understanding human interaction. In this context, cultural, racial, and socioeconomic characteristics of the community, as well as the policies of a nation, are determinants to be considered (Bronfenbrenner, 1979). Bronfenbrenner (1979) identified four separate and interacting components within ecosystems.

1. The microsystem, the most basic category, involves a pattern of activities, roles, and interpersonal relations experienced by the developing person in a given setting with particular physical and material characteristics (p. 22).

2. The mesosystem is a set of interrelations among two or more settings in which the person is an active participant (p. 24).

3. The exosystem is one or more settings that does not involve the person as an active participant but which includes events that affect the person (p. 25).

4. The macrosystem, the most general level of analysis, is the consistency observed within a given culture or subculture in the form and content of its constituent micro-, meso-, and exosystems, as well as any belief system or ideology underlying such consistencies (p. 27).

The topic of CSM fits comfortably into system language with concepts of closure, boundaries, permeability, and homeostasis. The church is a system and is often referred to as the "family" of God. As a family, what happens in the church macrocosm is like what happens in a family microcosm. In the church family, there are boundaries, interacting relationships, secrets, roles, and other systemic features.

An ecosystemic approach is helpful in understanding the many and varied forces that act upon, and reinforce, a pastor's involvement in the church family, including CSM. As examples of a systems theory concept, Benson (1993) and White (1986) emphasize the importance of boundaries in systemic issues. White (1986) compares organizations to a family system, stating organizational systems can range from enmeshment to disengagement with self-regulation being the optimal state (p. 46). Benson (1993) found that his subjects had a history of boundary violations.

The pastor is an individual but lives in a social system with many reciprocal forces and interrelationships (see Table 1). For purposes of this dissertation, these forces are thought of as constellations (see

further development in chapter 2). The placement of the variables in the subsystems is arbitrary due to their interactive nature.

The interacting nature of the variables allows them to fit in more than one category. There is reciprocity between the pastor's personal characteristics and her/his family of origin (the microsystem), the family and the local church (the mesosystem), cultural issues (the exosystem), and her/his theology and piety (the macrosystem). In addition, the four aspects of the ecosystem interact. Each individual has a unique level of personal vulnerability to sexual misconduct (Carlson, 1987). This vulnerability is a dynamic that involves a combination of ecosystemic factors, a reciprocal relationship with all parts of his/her ecosystem. Thus the pastor acts, but also reacts to matches and mismatches with family, church, and society.

The Significance of the Study

The significance of the study follows from, and should fulfill, the issues mentioned in the rationale. The rationale suggested the areas of the prevalence of CSM, the dearth of information concerning contributing factors, the cultural climate of permissiveness in sexual expression, and setting an example as needing investigation.

The measurement of spiritual well-being, locus of control, and social support, and so on, will yield information that will help pastors understand and access resources if they are struggling with sexual temptations. Knowing the prevalence of CSM may help warn pastors of their own potential for falling subject to CSM. Knowledge of the possible contributing factors to CSM will allow pastors to know themselves better. Increased awareness and knowledge of circumstantial,

<u>Microsystem</u>	<u>Mesosystem</u>
Personality Characteristics	Family-Church Interaction
Counseling Practices	Professional Issues
Loneliness	
Pathology	
Demographics	
Midlife Issues	
<u>Exosystem</u>	<u>Macrosystem</u>
Cultural Issues	Factors Unique to Ministry
Genetics	
Loss/Grief	
Power	

Figure 1. The pastor's ecosystem.

personality, or demographic factors that contribute to CSM may encourage consultation and/or group support. Concerning the dearth of knowledge, possession of knowledge may help pastors be forewarned and equipped to prevent CSM in identified situations. Awareness of specific personality factors, especially when combined with issues of burnout, may encourage pastors to take better care of themselves. With this support, pastors may be more able to set an example for their flock as enjoined by the Apostle Paul.

Objective results of an empirical study will empower professors in seminaries and leaders of workshops to effectively raise the consciousness of students or clergy regarding contributing factors to CSM. A greater understanding of the parameters and processes of counseling, and dealing with parishioners in a healthy manner, will be more clearly understood.

The atmosphere of sexual permissiveness in our culture today makes it imperative that clergy be aware of the signals they may be sending to counselees or parishioners. The results from the counseling practices subtest may help pastors know how certain practices, or lack of knowledge of implications of practices, can be harmful. The sexual conduct results (age at first intercourse, number of sexual partners before marriage, or use of pornography and fantasy) may indicate how one's premarital or pre-clergy sexual experiences contribute to CSM. Hopefully, the combination of findings will help clergy gain better self-understanding and a heightened awareness of danger signals in pastoral relationships, thus decreasing the incidence of CSM.

Delimitations and Limitations

Delimitations

A delimitation of this study was that the sample selected was from the subscribers to Leadership magazine, with possible unique characteristics; being active parish ministers; and serving within the confines of the United States of America.

The literature review revealed a large number of possible contributing factors to CSM that are beyond the scope of this paper. Several instances are: Power Issues--a pastor's need for power may effect the sexual interactions with parishioners; Loss/Grief--how a pastor is personally equipped to handle depression, illness, and death of significant people may influence involvement in CSM; Genetics--it would be difficult to find a cohort of mono-zygotic twins in the ministry to determine concordance rates of CSM; Family/Church--while individual factors of family or church may be investigated, the complex interaction of this combination may be difficult to determine. Many factors in the constellations being investigated are subsets of all the possible issues. The pathology constellation in particular could be more extensively tested using different personality inventories.

Limitations

The return rate places a limitation on the results and generalizability of the study. Of the 500 surveys mailed, only 270 responded. Thus, there were 230 potential respondents whose activity is unknown. There is no way to tell the amount of CSM in this unreturned segment. Pastors may decline to answer questions of a sexual nature and the true incidence of CSM may be under-reported.

Some of the subtests are retrospective, and recall may be tainted

by intervening circumstances. Pastors may have decided to conceal their past activities or may have redefined them to be acceptable behavior. It may be that their attitudes, knowledge, or spiritual condition are different now from when their CSM occurred.

Many aspects of CSM may be difficult to study because the incident took place years ago. There may have been special circumstances that no longer exist or the pastor's personality or character may have changed.

Definition of Terms

The following terms are defined as used in this study.

Boundary: An abstract delineation between parts of a system defined by rules regarding who may participate and in what manner.

Clergy: In this study, males or females who are actively involved in a pulpit ministry.

Closed System: Isolated from its larger environment.

Closure: Boundaries are impermeable, there is resistance to interaction outside the system.

Counseling (counselor): When there is an agreement, either explicit or implicit, to address the spiritual, emotional, or relational concern for which a counselee came to the pastor. "The central aspect is that a person seeks the help of a professional for an emotional problem and that the professional seeks to provide help for those problems" (Benson, 1993, p. 13).

Enmeshment: When two or more individuals in a system are over-involved in each other's lives and autonomy is impossible.

Entitlement: Entitlement is used in two ways. When presented as an aspect of narcissistic personality disorder, it means the person simply expects the world to cater to personal needs. When used in the

aspect of burnout, entitlement is a feeling of deprivation caused by having given much and received little in return.

Fiduciary: A legal term meaning there is an assumption of trust.

Homeostasis: The dynamic equilibrium that the system seeks to maintain.

Numinous: Spiritual or supernatural.

Permeability: A condition of openness to external influence.

Personality: Traits, or long standing aspects of the pastor's character.

Personality disorder: Unconscious characterological defects caused primarily by defective environmental factors in childhood.

Power: Refers to a difference in degree of personal and social freedom between two people that leads to one imposing his/her will on the other (Rutter, 1989a, p. 48).

Predator: Pertaining to or characterized by plunder, in this dissertation, plunder of the body of the abusee.

Sexual misconduct: In this dissertation, clergy sexual misconduct (CSM) involves the pastor and another person or persons. CSM is defined as an overt act of intercourse, genital contact, or sexually arousing touching, kissing, or hugging. While counselees or parishioners may initiate the sexual contact, it is the responsibility of the pastor to refuse to respond and any of the above described responses to an invitation is also defined as CSM.

Situational: Something in the pastor's environmental, physical, or emotional status that contributes to CSM - state, not trait, factors.

System (systemic): A system is a set of interrelated and interacting units or component parts that together make up a whole arrangement or organization.

Open system: A system interacting with the environment.

Microsystem: The microsystem, the most basic category, involves a pattern of activities, roles, and interpersonal relations experienced by the developing person in a given setting with particular physical and material characteristics (p. 22).

Mesosystem: The mesosystem is a set of interrelations among two or more settings in which the person is an active participant (p. 24).

Exosystem: The exosystem is one or more settings that does not involve the person as an active participant but which includes events that affect the person (p. 25).

Macrosystem: The macrosystem, the most general level of analysis, is the consistency observed within a given culture or subculture in the form and content of its constituent micro-, meso-, and exosystems, as well as any belief system or ideology underlying such consistencies (p. 27).

Organization of the Dissertation

This dissertation is organized into five chapters. Chapter 1 has stated the problem, rationale, purpose, theoretical framework, significance, and limitations and delimitations of the study. Chapter 2 presents a review of the literature. Chapter 3 discusses the methodology of the dissertation stating the design, population, procedures, and instrumentation of the study. Chapter 4 lists the

results of the study. And, chapter 5 contains conclusions about the results and recommendations for further study.

CHAPTER TWO

THE REVIEW OF LITERATURE

The interest in CSM has generated a considerable amount of literature. This dissertation attempts to bring some semblance of order to the many factors suggested by different authors as related to CSM. First, different authors' descriptions of those involved in sexual misconduct are summarized. Then several models of characteristics of those involved in CSM will be examined. Once the models have been presented, a systemic approach to organization is used to structure the various factors. Finally, my summary model of possible contributing factors to CSM is stated and used to produce the research questions for this study. In this way, the literature review is used to present current thought about contributing factors to CSM, to generate a working organizational model of those factors, and to define the specific research questions used in this study.

Determining a Model for Clergy Sexual Misconduct

In 1993 Benson submitted his doctoral dissertation entitled, "Sexual Misconduct by Male Clergy With Adult Female Couselees: Systemic and Situational Themes," in which he described some attributes of clergy who had been involved in CSM. Benson interviewed five Protestant and three Roman Catholic male clergy and provides four major descriptors of these men:

First, these men did not have an adequately developed cohesive self. Their arrested narcissistic development significantly impacted on their lives and their functioning. Although they were capable and successful in some areas, they experienced extreme swings in their self-esteem. Second, these individuals experienced stresses that were beyond their ability to cope. They had experienced a significant narcissistic injury. They were 'in over their heads' in their work, functioning in ways for which they had little or no training. They had no support network for themselves. Third, experiences of childhood abuse or molestation, unresolved childhood dependency needs, and unresolved conflict with authority constituted a prior vulnerability for these individuals. Finally these men had great difficulty with trust in their relationships. (p. 141)

Many other authors have provided descriptors of persons who participated in sexual misconduct. The following six descriptions strongly suggest a systemic approach to understanding contributing factors for CSM. While there is overlap between the authors' descriptions, they are presented separately to retain original integrity and to give proper credit to the originators.

In describing such persons, Woodward and King (1989) state, "He is usually middle aged and disillusioned with his calling. He is neglecting his own marriage. He's a lone ranger, isolated from his clerical colleagues, and he's met a woman who needs him" (p. 48). Hulme (1989) proposes several contributing factors to CSM. The offender is usually male, chooses a co-laborer with whom he has been working for an extended time, anticipates appointments, finds the risk provides excitement and stimulation that he has been missing, has a workaholic devotion to his ministry that has drowned an inadequate marriage, and has a position of authority and power that excites some parishioners. White (1986) suggests a system perspective and lists several factors as a recipe for sexual contact: closure, exhaustion, lack of replenishment, all work, an unrewarding marriage, a sexually permissive

culture, poor supervision, loose structure, lack of an ethical code, and lack of same-gender therapists for seductive clients. Rediger suggests some warning signs, stating:

There are identifiable early warning signals that should be checked when seen in a pastor, especially if these characteristics appear in clusters: excessive privacy, addictive behavior patterns, rigid-pietistic attitudes, brooding, denial of personal responsibility in problems, aloofness, compulsive socializing, compulsive touching, careless management of money, inappropriate spending, increasing criticalness, regular association with one person (not-spouse), inattention to spouse and family, one-track life-style, (has no apparent interests outside of pastoring), and overwork. (Rediger, 1990, p. 122)

Bates and Brodsky (1989) have dealt with many cases of professional sexual misconduct and have given this description of the abuser:

I can often describe the therapist before the lawyer says a word. The therapist is male, middle-aged, involved in unsatisfactory love relationships in his own life, and perhaps going through a divorce. His caseload is primarily female. He becomes sexually involved with more than one patient, and his victims are, on average, 16 years younger than he. He confides his personal life to the patient, implying that he needs her, and he spends their therapy sessions soliciting her help with his personal problems. He is lonely, somewhat isolated professionally, and not in close consultation with his peers. He is not necessarily physically attractive, but there is an aura of power or charisma about him. (p. 135)

Finally, Schoener and Gonsiorek (1988) categorize sexually exploitative therapists in an attempt to determine the offender's rehabilitation potential. The categories are: (1) uninformed/naive--have substandard knowledge; (2) healthy or mildly neurotic--with situational stressors; (3) severely neurotic and/or socially isolated--with long-standing and significant emotional problems such as depression, inadequacy, and low self-esteem with social isolation, work orientation, and limited contact outside the work place; (4) impulsive

character disorders; (5) sociopathic or narcissistic character disorder --deliberate, cunning, and manipulative; and (6) psychotic or borderline personalities--with poor social judgment and impaired reality testing.

Although multi-causal system-oriented contributions to CSM are reasonable considerations, there have been several attempts to group the causes into separate categories. Schaumburg (1992) suggests a medical model with a disease base, and a biblical model based on original sin. He lists several minor behavioral clues that point to CSM and feels CSM is present because we tolerate sexual sin in the church and have a voyeuristic curiosity. Other investigators have proposed models ranging from two factors to as many as eight factors.

Two Factor Models

Marmor (1976) says there are two main categories of predisposing factors leading to sexual misconduct: (1) situational, i.e., transitory elements in the relationship between therapist and patient, and (2) characterological, i.e., defective psychopathic superegos. He also believes some therapists genuinely fall in love.

Gartrell et al. (1986) speculated there are two groups of offenders: remorseful one-time violators who are middle-aged with significant difficulties in his/her personal life and a need for nurture; and repeat offenders for whom the sexual misconduct is ego-syntonic and highly rationalized.

Rediger's (1990) research reveals two typical patterns in the lives of clergy with sexual problems:

One pattern shows persons who have never resolved primary sexual issues in their lives and have a long history of poor sexual self-management. The other pattern indicates those who allow their primary intimate relationship, usually marriage, to deteriorate until it is no longer supportive. The latter pattern typically includes a life-style of poor

stress management and loss of spiritual commitment and discipline. (p. 18)

Epstein and Simon's (1990) two-factor model suggests two groups: young individuals who manifest general exploitative behavior; and middle-aged men who need nurturing and feel generally devalued.

Multi-Factor Models

Investigators who suggest a three-factor model are: Twemlow and Gabbard (1989)--the psychotic; the antisocial; or the lovesick, which subsumes normals, neurotics, and assorted personality disorders; Goode (1990)--the sadistic and mentally unbalanced, those with character disorders, or more commonly, the middle-aged therapist whose marriage is in trouble; Fortune (1989a)--sex offenders, wanderers, or normal neurotics; and Brock and Lukens (1989)--those with a warped theology, those with unhappy marriages, or those who started the relationship as friends but then deteriorated to CSM.

Schoener and Conroe (1988) suggest a four-factor multi-determinant model:

1. Therapist Pathology:

- a. Psychotic or borderline therapists
- b. Sociopathic or narcissistic character disorders
- c. Compulsive sex offenders
- d. Neurotic, insecure, and sometimes socially isolated

therapists

2. Distressed Practitioner: situationally impaired, needy, vulnerable, or desperate because of problems or deficits in personal or professional life

3. Unwise Treatment Practices:

- a. Poorly trained and naive therapists
- b. Styles of therapy that bring about enmeshment
- c. Treatment outside one's area of competence
- d. Drift from professional to personal role

4. Unique Therapist Vulnerabilities/Countertransference Problems:

therapist unable to maintain proper boundaries with a particular type of client, or a type of case situation.

Benson (1993), after questioning his eight subjects, found a six factor model that can be hypothesized as common among clergy who engage in sexual behavior with counselees:

- 1. a lack of control of sexual impulses
- 2. a significant narcissistic injury experienced prior to the sexual behavior
- 3. a lack of emotional intimacy in interpersonal relationships at the time of the sexual behavior
- 4. a lack of awareness of personal feelings at the time of the sexual behavior
- 5. constricted affective expression, and
- 6. unresolved issues with an individual in a position of authority.

White's multi-factor model (1986) lists eight factors as influencing individual vulnerability: genetic and developmental history, prior history, stage of life, values, training, life changes, support, and poor role-boundary management.

While there are many factors that are involved in CSM, they are interrelated and CSM is best approached as a systemic problem.

Ecosystemic Nature of the Problem

The literature review reveals many factors that act from inside and outside the pastor to bring about sexual misconduct. A further complication is that seemingly similar situations result in CSM for one pastor while another may not have a problem. Rediger (1990) highlights the systemic nature of CSM with his statement:

Heightened sexual stimulation and the relaxing of controls, combined with the clergy's opportunities for privacy and intimate contact, will inevitably produce the significant increase in sexual malpractice and scandalous affairs that we now see in clergy circles. Responsibility for the current situation must be shared by all. (p.18)

Clergy, the world, the church, the perpetrator, and the victim all play a role in the ecosystemic contributions to CSM. An example of the ecosystemic effect is the fictitious case of Peter Donovan when the church abetted Donovan by not confronting him, passing him along to another church, and ignoring abundant evidence of his malfeasance (Fortune, 1989a).

White (1986) suggests church policy and/or pastor personalities may contribute to ecosystemic problems. While the church is to be separate from the world, some churches have separated themselves from each other and have gone to the extreme of closing themselves off from healthy sharing. White (1986) states, "It is not unusual for a program being organized, reorganized or faced with some major organizational crisis to close itself off from the outside world" (p. 55). He offers the following thoughts:

(1) Within these organizations are aggressive entrepreneurs-- self-made persons who have a tendency to create closed organizational family systems around themselves; organizational leaders who inevitably create closed, incestuous systems wherever they go.

(2) Some of these leaders are in the pastoral ministry.

(3) Sometimes group processes promote sexual relationships more than individual free choice.

(4) A high percentage of workers in closed systems come from very closed family systems who may seek, and feel comfortable in, work settings that replicate the family, including any existing trauma.

Cooper-White (1991) suggests a web of alcohol problems, family disruptions, and secrets in a closed parish should alert observers of possible sexual abuse. Another allusion to systemic thought is made by Hulme (1989) when he speaks of the triangular situation of pastor-spouse-congregation created by clergy who find it difficult to say no to their people.

At this point, the four categories of the ecosystemic approach are used to structure constellations (with subsystems) of factors that may contribute to CSM. The microsystem includes six constellations--demographics, personality issues, naivete, loneliness, pathology, and midlife issues. The mesosystem includes one constellation--family and church. The exosystem includes four constellations--genetics, culture, loss/grief, and power issues. The macrosystem includes one constellation--those factors unique to the ministry.

Constellations of Contributing Factors

Microsystem

Demographics and Professional Issues

Kardener, Fuller, and Mensh (1976) found no demographic variables that distinguished physicians who engaged in erotic behavior from those who did not. However, demographic items must be investigated to see if there are any distinguishing factors for pastors involved in CSM. For

instance, age and gender are thought to be significant (Petrosky & Birkimer, 1991). Although the following characteristics may not all be rigidly defined as demographic in nature, marital status, the number of marriages, education, how many counseling classes have been taken, hours worked per week, hours spent in counseling per week, and the duration in counseling may have a relationship to CSM and are examined.

Locus of Control

People with an external locus of control (ELOC) are found to have many of the characteristics that may contribute to sexual misconduct that have been discussed in other parts of this dissertation. First, the propensity to use others to fulfill one's own needs is connected with ELOC. Mudrack (1990) found Machiavellianism to be associated with an external locus of control. He found that the use of manipulation, deception, or ingratiation tactics may reflect an attempt to assert some influence over a hostile environment that subverts the efficacy of more internally oriented approaches, such as hard work. Second, Jones, Hobbs, and Hockenbury (1982) suggest that loneliness is undoubtedly exacerbated by feelings of alienation and the belief that personal outcomes are externally determined and uncontrollable. Third, in their study Sadowski and Wenzel (1982) found those whom they termed "externals" reported greater hostility than did "internals." Fourth, Perlow (1993) reports results that support the hypotheses that those with an external locus of control would be more likely to physically abuse persons with mental retardation. This may support the notion that over-stressed therapists have lowered opinions of their counselees. Finally, Parkes (1991) reports that jobs that are both high in demand and low in discretion (high strain jobs that require a lot of time and

effort but do not allow much choice in decision making) are predicted to give rise to a higher incidence of mental and physical health problems in persons with ELOC. Parkes states, "Externals who perceived their work to be high in demand and low in discretion (high strain conditions) showed higher levels of affective distress" (p. 307). Externals were found to be better suited to employment in structured jobs with direct supervision. The ministry is definitely not structured and there is very little direct supervision in most parishes. Petrosky and Birkimer (1991) are careful to point out that the relationship between locus of control and psychopathology can be affected by demographic variables such as age, sex, and race.

Shame and Guilt

Benson (1993) found five of his eight subjects keyed sexual behavior to shame educed by their families of origin. He suggests a shame cycle--a feeling of shame, followed by engagement in sexual behavior to assuage this feeling of shame, followed by increased feelings of shame. The shame cycle concept is echoed by several other authors. A shame-based and punitive response usually escalates the assaultive pattern that is to be eradicated (Barnhouse, 1987; and Blanchard, 1991). Barnhouse suggests a paradox in that guilt leads people to further mistakes. Smith (1989) credits Freud with the idea that criminality emanates from a sense of free-floating guilt (i.e., if perpetrators transgress sexually, at least they have something to which they can attach guilt).

Self-esteem

Self-esteem may be the opposite of shame. Therefore, a struggle

with self-esteem may hide the real problem of shame. Benson (1993) found that many of his subjects had "feelings of abandonment during childhood, significant parental inattention, and other types of injuries to their self-esteem" (p. 91). Balswick and Thoburn (1991) point out that low self-esteem may correlate with the struggle that some clergy have with sexual temptation.

Naivete

This category includes the unknowing, those with faulty concepts, and the poorly trained. As Rediger (1990) points out in the following passage, some pastors are not aware that certain overt or covert practices can contribute to a problem with CSM.

Pastors can set themselves up for affairs in many ways. Most frequent are these: not investing in their primary intimate relationship; arranging house calls, meetings, and activities that set up or ignore sexual possibilities; allowing themselves to become exhausted or bored; paying inordinate attention to pornography; allowing themselves to develop and expand sexual fantasies; beginning to rationalize inappropriate sexual activities; forgetting or ignoring spiritual and professional accountability and integrity; believing that if they love a person other than a spouse, they have no power to control this passion; believing that discovery, pain, and punishment for affairs happen only to other clergy; and believing that they are entitled to sexual gratification no matter how they have to get it. (p. 46)

Most naive pastors are young, but pastors of any age can be naive. They may be young in years or young in experience, as many pastors enter the ministry at a later stage in their work experience. Naivete can come from lack of training or lack of experience. In either case, clergy may innocently find themselves in serious trouble.

Many pastors do not understand the therapeutic relationship. The therapeutic relationship includes empathic listening and caring

communication, which build rapport. The power of communication cannot be emphasized strongly enough. They may consider the therapeutic relationship to be reciprocal. Speaking of therapists in general, Luepker and Schoener (1989) suggest the client and therapist may seek mutual validation, while Twemlow and Gabbard (1989) say, "There is an unconscious perception that each member of the dyad can satisfy a need or ameliorate a conflict in the other" (p. 81). One of the unique aspects of the therapeutic relationship is that it is very one-sided. The only need of the therapist that should be met is the need to help. Other than that, the therapist is to minister to the care-receiver.

Some naive therapists turn out to have a basic lack of social judgment or even an emotional problem that is chronic and interferes with the ability to judge situations (Schoener, 1988). Unless clergy enter the counseling relationship aware of their personal baggage, they may inadvertently become involved with situations they cannot handle.

Style

Inadequately trained clergy formulate their own style of counseling or use those methods they have observed and patched together for themselves from their environment. Pastoral interventions such as self-disclosure or hugs are often adopted and used without the knowledge of the serious consequences of using these interventions with the wrong person at the wrong time.

Schoener and Gonsiorek (1988) suggest a pastor's personal style may be faulty. Touch or self-disclosure may be consciously or unconsciously self-serving or used as a seductive "technique" on the care-receiver. Clergy may act according to what they feel "should be helpful" instead of reacting to the counselee's perception. Gonsiorek

(1988a) feels there is some historical cause for faulty style in boundary issues. Perpetrators may be highly intrusive and confrontational or self-disclosing; they believe they equalize power via self-disclosure.

Clergy counseling style may be one of personal warmth, which may mean finding professional distance uncomfortable. This type of pastor will do almost anything for the sake of a person he or she cares about (Jordan-Lake, 1992). Edelwich and Brodsky (1984) feel that warmth and caring may be rationalizations for CSM. The claims of personal respect, courtesy to spare the client the pain of rejection, or a form of therapeutic involvement (applied selectively to young, attractive clients of one gender) are a cover for personal gratification.

Benson (1993) found clergy who believed their sexual behavior with a counselee was salvific or redemptive for the counselee. Six of the eight stated they were filling the role of absent fathers. The clergy involved did not refer to the sexual activity as sin. They seemed to be aware of doctrinal statements regarding sexual activity but they did not apply the doctrine to their lives. "Therapists who have sex with patients feel that they do so in the best interest of the patient, to provide her (and it is usually a her) with a critical experience essential to development" (Schwartz, 1989, p. 45). People, pastors included, can justify almost anything.

Reference has been made to the interesting fact that rationalized inappropriate sexual activities are disproportionately directed towards younger, attractive females. Indeed, Bates and Brodsky (1989) state, "Therapists most likely to be involved with their patients sexually, treat patients differentially on the basis of age, sex, and

attractiveness (p. 134). Some pastors say different things, do different things, or make special efforts or allowances to specific members of the congregation.

Touch

Part of a pastor's style may be touch. Touch was used frequently and effectively by Jesus. The "laying on of hands" is a valid, biblically supported technique. Smith (1988) feels the pastor's actions communicate to people what God is like; if pastors are "cold and unresponsive," people will think God is cold and unresponsive (p. 135). But effective touch must be therapeutic touch. What are the motives of the person doing the touching? Is touch meant for the healing of the recipient or to meet the needs of the person touching? What is the perception of the people being touched? Their history and needs may cause them to get an entirely different interpretation of the touch given. Is there a difference between pastoral touch and therapeutic touch? The purpose and result of touch are the operative factors.

Studies regarding touch have indicated that those who touch are more likely to be involved in sexual misconduct. This may mean that touching holds the danger of bringing about sexual contact, or, touching may be a technique used by abusers to initiate sexual activity. Kardener, Fuller, and Mensh (1976) found that physicians who use nonerotic touch were more likely to engage in erotic practices. A study of social workers found those who were erotically involved used nonerotic touch significantly more than those who were not erotically involved (Gechtman, 1989).

Touch has power implications of which the counselor must be aware. Typically, a superior-status person touches an inferior-status person

(Willison & Masson, 1986). Again, the message being received may not be the message being sent. The toucher may be attempting to comfort by means of control. The person being touched may have negative memories of touch. On the other hand, there are "touchy-feely" people, "cling-ons," who will not let you get away. Again, motive and results are operative. The pastor must be in control and use discernment to interpret what is being communicated by touch given or received.

Duration

Contrary to the maxim "Familiarity breeds contempt," protracted togetherness can promote intimacy. Both Schoener (1988) and Marmor (1972) suggest long-term therapy is more likely to become sexual. Collins (1989) believes that extended treatment with difficult disorders can make a therapist vulnerable. Both the particular problems of the counselee and the frustration of the therapist in dealing with difficult problems may lead to sexual misconduct, perhaps as a technique when all else fails.

Success in therapy may also cause a therapist to become vulnerable. Luepker and Schoener (1989) indicate a client may become more attractive as she improves in therapy. The therapist may become enamored of his/her "Pygmalion."

Transference

Much of the attraction that counselees feel for a therapist is attributed to transference. Transference also supposedly accounts for the child-like diminished capacity of the counselee. In dealing with CSM, the pastor is the inner picture of the perfect parent-helper. In

addition to all the other aspects missing in the counselee's life, the pastor adds the promise of closeness to, and acceptance by, God.

Hopkins (1991) states, "Transference is probably a major reason why people become sexual victims of clergy" (p. 250). Gabbard (1989) feels transference is pervasive in professional relationships. Pastors who are not aware of transference, or who may deny the existence of such a powerful therapeutic factor, are in increased danger of CSM because they may feel the relationship is one of equality and that the counselee is making free choices.

Schultz-Ross, Goldman, and Gutheil (1992) feel the interaction between therapist and counselee cannot be properly understood without including the countertransference of the therapist in the equation. Countertransference is an irrational or distorting influence on the therapist's reaction to the client's transference (Pope, Keith-Spiegel, & Tabachnick (1986). The point where transference or countertransference is formed becomes a critical time for the counselee.

From this point, the transference or countertransference can either be interpreted and used to promote health, or they can be abused and lead to sexual misconduct.

Many people attend churches because they seek help with some special inter- or intrapersonal problem. Simon (1985) suggests transference feelings are more intense in ill or regressed individuals, and White (1986) points out that congregations are full of persons who project their needs for a parent onto the pastor. All of this combines to ensnare the unwary.

Once transference is effected, some patients are more concerned with approval and fears of abandonment and thus may tolerate sexual

misconduct (Brodsky, 1989). Lebacqz and Barton (1991) suggest a counselee may be unduly influenced by her hopes for a deep connection with a powerful person who will heal the wounds of past relationships.

Rutter (1989a) stipulates that all "forbidden-zone" relationship ethics must be judged in light of transference. Therapist/client sexual relations are an abuse of power not only because of inevitable transference distortions created when one person asks another for help, but also because transference actively negates one's identity and replaces it with another (Schwartz, 1989).

Some therapists take perverse pleasure in promoting and perceiving erotic transference in their patients (Claman, 1987). Lebacqz and Barton (1991) feel unscrupulous therapists recognize a dependence that will cause the patient to comply with any action the therapist suggests in order to keep the loving father transference intact. Pope (1988) points out that some therapists "can't handle a client who is experiencing an intense sexual transference or an attractive client who is expressing a need for nonerotic closeness" (p. 222). This may be especially true of clergy who are not trained to recognize the symptoms of transference. Dobson (1983) says male clergy must realize transference occurs not because of the counselor's attractiveness but because of the counselee's needs. Then, the pastor must realize that an erotic response compounds the problem and prevents a solution.

Self-disclosure

Proper therapeutic self-disclosure meets the care-receiver's needs. It may empower, give a new perspective, or present an alternative for consideration. Self-disclosure may indicate to the receiver that the therapist has "been there" and thus the receiver is

empowered by placing more confidence in the helper. Harmful self-disclosure elicits sympathy, coerces the listener, and reverses roles in the therapeutic relationship. The use of self-disclosure may be a clue to the direction therapy takes and to whether or not therapy leads to sexual activity.

"It is an interesting finding that patients who have sexual relationships with their therapists also tend to have intimate knowledge of their therapist's personal life and to have other types of dual relationships with their therapist" (Bates & Brodsky, 1989, p. 134). The therapist is either naive or is using self-disclosure to manipulate the client. Whether one uses self-disclosure to help another or oneself, "sharing pain leads to a bonding with the one who listens" (Hulme, 1989, p. 190).

In instances where sexual intimacy occurred, therapists disclosed more and more about their lives (Bates & Brodsky, 1989; Pope, 1989). Lebacqz and Barton (1991) and Pope (1988) suggest the therapist increases self-disclosure until the focus of the therapy switches from the client to the therapist.

There are clergy, with evil intent, who use self-disclosure as a technique to initiate sexual contact. Epstein and Simon (1990) indicate an atmosphere of pseudo-intimacy can be created by revealing personal information. Such self-disclosure can be harmful and exploitative. Dingler-Duhon and Brown (1987) feel self-disclosure can be used as an affiliative strategy and has a potential to be used in a manipulative fashion. Their study showed Machiavellian males exploit self-disclosure skills more effectively than Machiavellian females.

One pastor may be using self-disclosure to manipulate a counselee; another pastor may be needy and use the counselee to meet those needs. In either case, self-disclosure may be a contributing factor in CSM.

Perceiving Personal Needs as
Greater Than God's Laws

Many rationalizations fall into the "God wants us to be happy," or "He brought us together" categories. Considering only their felt needs in the moment, ignoring the rules, the impact on others, and the long-term consequences, they "get happy." "A human level of connection is experienced that transcends the professional role" (Rutter, 1989a, p. 147). Different justifications are used: "We prayed about it together first--what could have gone wrong?" (Barnhouse, 1987, p. 31): If what we are doing makes us feel so good and alive, could it be anything but constructive?; Surely God understands; it seems so right because it feels so good (Hulme, 1989): These emotions I'm experiencing must be satisfied; they are from God, who are you to say otherwise? (Forum, 1988). "The two have developed their own rationale for why they should be an exception to God's rules" (Smith, 1988, p. 133). Rationalization replaces rumination. When one's needs take center stage, reality may exit. We so easily think things are as we hope them to be. For instance, a man who has sexual longings may hope that "a woman is brimming over with her own sexual feelings toward him. He replaces her reality with his mythologized version of her" (Rutter, 1989a, p. 77). Quite likely, the woman involved does not believe sex fixes everything.

When a pastor is vulnerable or is intentionally seeking sexual activity as a medication for emotional pain, the chain of events leading to CSM is predictable. Steinke (1989) feels most sexual affairs are

preceded by an emotional affair of three to six month's duration. Rediger (1990) suggests a sustained work or counseling relationship leads to the enjoyment of each other's company, then self-disclosure, then sex. Collins (1989) and Strasburger, Jorgenson, and Randles (1991) suggest the intimacy of the therapeutic relationship may draw people into sexual indiscretion.

Both pastor and parishioner may truly love God, may truly want to help one another, yet may be unwise and not see the danger signals (Forum, 1988). The pastor, who bears ultimate responsibility, has to have objective warning signals and limits--absolutes--thou shalt nots.

Sexual Activity as Forbidden Fruit

Some people always seem to want what they do not have. They fail to realize that the "greener grass" still has to be mowed. The concept of forbidden fruit is as old as Adam and Eve but still is very much alive in personal relationships today.

Blanchard (1991) and Rutter (1989a) agree that sex can be incredibly intense, mood altering, and exciting when it is decidedly forbidden. Rutter (1989a) feels men may experience an intoxication when a forbidden woman's sexuality becomes available to them. Twemlow and Gabbard (1989) add that a feeling of risk can further heighten the excitement. If a person feels a sense of excitement in doing that which is risky or wrong, the normal physiological response of fight or flight, combined with sexual arousal, and religious fervor, can make a potent cocktail that intoxicates one to the point of lessening inhibitions, which may lead to sexual misconduct. Such feelings can be a real picker-upper in a time of testing. Unfortunately, the resulting social hangover results in much more than a headache.

Fantasy

Many people accept the fantasies of some author or screen writer as reality. These fantasies, or some of our own, may creep into the therapeutic relationship. Clergy can be aware that fantasy is taking over if the relationship must be maintained in secrecy, as illicit fantasy and secrecy go hand in hand.

Fantasy is usually the pastime of those who are unfulfilled, whose lives lack zest, or who may be experiencing pain. The fantasy of sex as some magic experience is combined with the fantasy of sex as a cure-all. "The wounds of men remain hidden behind a vast cloud of masculine erotic fantasy and their quest for healing usually takes the form of seeking sexual contact" (Rutter, 1989a, p. 105). Fantasy removes the pain from relationships, it gives a "Walter Mitty" experience to the socially inept. Schaumburg (1992) says, "Sexual fantasizing is convenient, it can be done anywhere--a gracious, imaginary partner--the perfect lover who responds to one's every desire without complaint" (p. 37). When pastors were asked about sexual fantasy, 41% felt it harmful, 39% harmless, and 20% circumstantial. When asked how often they found themselves fantasizing about sex with someone other than their spouse, 6% said daily, 20% weekly, 35% monthly, and 34% almost never (Editors, 1988).

Some feel fantasy is a reasonable alternative to sexual acting out. Edelwich and Brodsky (1984) state, "Fantasy is harmless, private, and invisible. Only when it is acted upon does it become a problem" (p. 102). Others, for instance Lebacqz and Barton (1991), list several dangers in fantasy: fantasy may repress needs that should be worked out; fantasy may be a trial run; fantasy is a vector towards the world;

fantasizing can become addictive; fantasies affect the way we deal with a person; fantasies objectify a person; and, fantasy fills the pastor's needs, not the parishioner's (p. 59). Rutter (1989a) fears that sexual contact can lower the resistance of men who are struggling not to act on their fantasies.

When either the pastor or counselee fantasize about each other, their relationship changes. They treat each other differently. A counselee with diminished capacity may be all too willing to fulfill the pastor's fantasy, and, in a weak moment, the wonderful fantasy can become horrible reality. Jas 1:14-15 gives the progression: thought (fantasy), sin (sexual misconduct), and death (untold consequences).

One of the pastors in Benson's (1993) study said he made sure his wife was always the object of his fantasies. There may be a problem in this train of thought. Unless the wife approves of her husband's fantasies and delights in fulfilling them, he may be building a potential for resentment on both parts. The wife may resent being objectified and the husband may resent it when the wife does not measure up to the fantasy. Fantasy ultimately makes reality unacceptable. As one pastor lamented, "My sexual fantasy life far outstripped my sexual experience within marriage" (Anonymous, 1988).

Envy

Some clergy may mouth holiness and they may speak theoretically about the results of evil, but deep down in their secret hearts do they really believe what they say? Rutter (1989a) states, "A key element in the perpetuation of sexual abuse by professional men is the public silence of their colleagues" (p. 71). "Why had nobody done anything to stop this? Beneath my outrage lurked a secret envy. I wished I could

do what he had done. So even ethical men look the other way" (p. 12). Rutter quotes another man as saying, "I never went into therapy because I really didn't want to prevent myself from experiencing the magic of having sex with a patient" (p. 67).

If all who had such thoughts could be so honest, it would go a long way towards changing the situation. The failure to fully examine the whole picture with the horrible consequences, and the failure to label such thoughts as sin and to deal with them realistically, contributes to CSM.

But We Are in Love

If a pastor is single, and looking to marry, it would be difficult, and perhaps unethical, for her/him to hide his/her vocation until after marriage. Therefore, a tightrope between courtship and counseling will have to be walked. In any case, sexual involvement should be forestalled until marriage. The conditions under which one falls in love should be considered. If those conditions involve emotional inadequacies or dependency, what will sustain love when conditions change?

It is, of course, possible for a therapist to genuinely fall in love (Marmor, 1972; Rediger, 1990). Twemlow and Gabbard (1989) suggest that "lovesickness" is involved in approximately 50% of reported therapist-patient sexual contact. This possibility may occur if a vulnerable therapist makes a series of poor and/or uninformed choices. Bates and Brodsky (1989) believe an emotionally disruptive time could precipitate honestly and sincerely falling in love, mutual agreement to have affairs, or seduction of the therapist.

Gartrell et al. (1986) found 73% of psychiatrists indicated they engaged in the sexual contact for love or pleasure, and 19% to enhance the patient's self-esteem. These psychiatrists believed the patients had predominantly positive feelings about the sexual contact. It was not clear whose love or pleasure was being considered, nor how much was love and how much was pleasure. For one reason or another, some professionals do claim that love is the reason for, or justifies, sexual contact.

Therapists in love are more likely to be younger, inexperienced in therapy, and genuinely involved with only one patient emotionally (Bates & Brodsky, 1989; Brodsky, 1989). Bates and Brodsky (1989) suggest these younger therapists

have difficulties with professional boundaries, particularly with the sanction against dual relationships. They do not recognize, or have not been adequately trained to realize, that a therapy patient is not free enough of the influence of the therapeutic relationship to make an informed, voluntary, consenting decision about an extratherapeutic relationship with the therapist. (p. 135)

Training

Some people make the mistake of believing that a couple of courses in counseling will qualify pastors to handle most situations that enter their doors. Unfortunately, the field is too vast to cover not only the various problems and interventions, let alone the possible unresolved issues of the pastor. Edelwich and Brodsky (1984) feel insufficient training and experience constitute a major factor in the pastor's vulnerability. They believe counselors who lack formal training are more likely to dwell on their clients' appearance and behavior. The implication is that they will miss the issues germane to the problem. White (1986), speaking of organizations in general, posits a mismatch

between knowledge and skill levels that can cause role stress. When pastors are attempting to do counseling for which they are not prepared, either their lack of knowledge or the stress involved can contribute to CSM.

The seductive counselee's actions should be interpreted, not abused. Often counselees are motivated by hate and/or control issues. Women are often playing out unresolved hostile feelings toward men, "towards Daddy," and that is what an untrained counselor does not realize (Forum, 1988).

Supervision

Proper supervision gives clergy a chance to express their emotions, temptations, and techniques, in confidence, to someone they respect, who knows the pitfalls, and who will lovingly correct errors and give good guidance. The lack of good supervision can allow a pastor to become embroiled in a huge mess.

Luepker (1989) posits therapists do not discuss their troubled sexual feelings with their supervisors. White (1986) proposes the thought that sexual relationships can be promoted by prolonged isolation from professional peer feedback and accountability. The subjects in Benson's (1993) study had few if any friends, or supervisors with whom they could share feelings.

The taboo against clergy having sexual thoughts has to be removed so the problem can be addressed. Too often, even the supervisor has not dealt with the reality of his/her own sexual issues and rejects or condemns the supervisee. Many pastors fear this condemnation and bypass help. This fear, and the resulting inattention, can contribute to CSM.

An outside agency should deal with CSM, leaving supervisors free to promote healing.

Verbal Sex and Innuendo

"Look but don't touch." "Talk but don't do." Some professionals have the mistaken idea that they can play with fire without getting burned. Unfortunately, they sometimes forget that sexual talk can leave the counselee confused and can cause the relationship to be counterproductive.

Some pastors think talking about sexual things is a legitimate form of eroticism that can be enjoyed from a safe distance (Forum, 1988). Bates and Brodsky (1989) suggest therapists use verbalizations to open people up to sexual intimacy: "Therapists then delude themselves into believing that patients are really head over heels in love with them because of their own personal magic rather than because of the fluent verbalizations in which they have been trained, and the power of the setting" (p. 141). Barnhouse (1987) feels the counselee may respond sexually to the suggestive talk or may be hurt and confused.

There are other non-genital sexual expressions that are harmful to the counselee and that compromise the therapeutic relationship. Coleman and Schaefer (1986) list sexual hugs, meant to satisfy the sexual urges of the therapist; therapeutic voyeurism, delving unnecessarily into a counselee's sexual experiences; and sexual gazes, overtly or covertly looking at someone in a sexual manner. Such activities are not lost on most counselees and result in mixed messages and confusion.

Lack of Awareness of Damage to the Counselee

It would seem as though those with a motive to follow Christ would

not wish to hurt other people. One of the basic rules of psychotherapy is: Do not harm the care-receiver. While a thorough knowledge of the negative effects of CSM might help prevent the problem, the lack of such knowledge might also contribute to the problem.

Pope (1988) feels that most health professionals are unaware of the damage that therapist-client sexual intimacy causes to the client. He cites ambivalence; feelings of guilt; a sense of emptiness and isolation; sexual confusion; an impaired ability to trust; identity, boundary, and role confusion; emotional lability; suppressed rage; increased suicidal risk; and cognitive dysfunction as the negative results. If most health professionals are unaware of the damage caused by sexual misconduct, then it follows that most clergy are unaware of these effects. Clergy probably receive less awareness training than health professionals. Bates and Brodsky (1989) suggest that those who are aware of the problem will probably get the help they need but their concern is for the therapist who is unaware, overly self-assured, or callous about the possibility of harming the care-receiver.

Bustanoby (1988) lists three characteristics of counselors that may damage care-receivers. He states:

All the safeguards in the world will not help the counselor who has not come to terms with his own sexuality, who does not loathe the idea of sex with a counselee, and who does not feel the terrible responsibility for helping, not hurting, that soul who comes for assistance. (p. 51)

Loneliness

Clergy are often set apart by different forces. They often set themselves apart by donning robes and declaring that they alone can perform certain functions such as administering the sacraments. Theological and denominational differences separate them and prevent

them from gaining support from each other. Some clergy are geographically isolated and do not have the financial resources for networking or conferences.

"Clergy are expected to function in this world as loners, with little attention to their own intimacy, little direct accountability, and extensive exposure to human needs and appetites" (Rediger, 1990, p. 108). This is probably a dimension of the ministry that is not clear to those who enter the profession. Perhaps it cannot be clear until it is experienced. Benson (1993) suggests loneliness and isolation may be significant factors contributing to sexual misconduct.

Jones (1981) feels a pastor's perception of interpersonal reality is more important than the objective characteristics of the lonely person's social arena. There may be some personalities who are satisfied with a lifestyle that is in, but not touched by, the crowd. Borys and Perlman (1985) found that males manifest more loneliness on the UCLA scale than do females. Their conclusion was that men would probably be less apt to seek help if censured for admitting loneliness.

Jones, Freemon, and Goswick (1981) found lonely subjects to have a more negative outlook toward human nature and specific other people, and Claman (1987) felt loneliness may lead to "decompensation" depending on individual situations and personality. It is likely that the tendency to "kick a person while he/she is down" manifests itself more under periods of stress. If a pastor is lonely and having negative thoughts of others, it may contribute to CSM.

Nurture

Rutter (1989a) feels the need for nurture is a relevant contributor to CSM. He says, "I believe the search to heal a wounded

sense of self is what underlies most destructive sexual behavior in men" (p. 70). Rutter elucidates by suggesting that people who were wounded in their developmental years may feel unable to heal in and of themselves and may seek healing in relationships. Steinke (1989) looks to unresolved childhood issues, such as feelings of self-worth and, especially, the wounds of an emotionally distant, unavailable, unconfirming father as contributing to relationship problems.

Rediger (1990) feels a lack of healthy primary intimate relationships can contribute to moral malfeasance by clergy. Schaumburg (1992) indicates increased vulnerability can be caused by ineffective efforts to handle relational problems and interpersonal pain. Almost inevitably, at the depth of our despair, a knight or lady in shining sensuality comes riding into our lives. As Dobson (1983) so intuitively remarks, "Next our patient communicates to the doctor that he's wonderful. He immediately agrees and, after careful thought, concludes that she is a genius and wishes his wife was smart this way also" (p. 91). Although Dobson is speaking of males, the scene could be played by females also. This capacity to find delight in praise is highlighted by Schwartz's (1989) comment that the process of being worshipped "evokes powerful feelings even in the healthiest of us" (p. 43).

The co-dependent person who needs to help others and/or needs to live his/her life through others seems to need to help in order to survive emotionally. Lebacqz and Barton (1991) suggest the helping professions attract people with co-dependent characteristics. They feel these people need to rescue, want everyone to like them, have a hard time saying no, personalize situations, are prone to discouragement when not praised, and often avoid conflict by going along with others. These

characteristics may combine, with situational stressors, to contribute to CSM. One pastor, who thought himself to be addicted to sex said, "Being an ordained minister gave me a license to practice my co-dependent lifestyle. I had always been rewarded and respected for neglecting myself and for pleasing others" (Anonymous, 1991c, p. 268).

Several authors speak rather poignantly about the conditions that elicit CSM. Rutter (1989a) states that many clergy have repressed fears, injuries, and hopes. Then along comes a woman who brings a rare sense of healing, comfort, closeness, a sense of completeness, and "many of them clearly begin to feel the same way about being with us" (p. 8). "We try to please a lot of people, and sometimes we don't please any. And along comes this warm, spiritual woman who affirms, affirms, affirms. She understands" (Forum, 1988, p. 20). In sex, I want to feel welcome, I want to feel accepted (Anonymous, 1988). "They had always been giving and then one day someone wanted to give to them and they fell" (Balswick & Thoburn, 1991, p. 280). Rutter (1989a) related how a friend expressed, "It was difficult to explain how momentous it was for me that she was accepting my sexual self" (p. 68). It should be emphasized at this point that men in our society are brainwashed to think of themselves as sexual beings, hence they look for acceptance and fulfillment on a sexual level. If they are weak in ego-strength, they will look for approval by someone--anyone. One of Balswick and Thoburn's (1991) respondents said, "The more I am involved in ministry, the greater need I have for sex with my wife. Perhaps this is because it satisfies the need to be ministered unto/nurtured/cared for/stroked when I am always giving out to others" (p. 281).

Many authors agree that some people go into the ministry to gain succorance for themselves rather than to give aid to others (Benson, 1993; Laaser, 1991; Rediger, 1990; Smith, 1989; & White, 1986). "These men often present themselves to women as needing their special love and healing" (Cooper-White, 1991, p. 198). Such narcissistic individuals may be primed for CSM because they are preoccupied with their own needs and may disregard the needs of the other person.

Gilbert (1987) suggests many male therapists lack awareness or understanding of their need to be validated by women, and seek the "close association between their sexual functioning and their sense of self" (p. 558). White (1986) feels people in the workplace may inadvertently exploit others in an attempt to replenish their emotional deficiencies. Clergy may project their needs to their counselees and operate under the notion that sexual contact is needed to promote healing.

Pathology

While patients have become aligned with the sick-role, the doctor is assumed to be absent from pathology (Schultz-Ross et al., 1992). In reality, according to Simon (1985), "some therapists with severe emotional disorders and psychopathic traits seek to exploit their patients sexually, financially, and any other way. Often, not even the semblance of psychotherapy is taking place" (p. 48).

CSM often serves needs that are selfish and may even be pathological. Ideally, when a couple has sex it is fulfilling and pleasurable for both, however, if one uses sex simply as a means of relieving stress rather than expressing love, the partner is being used to fulfill egocentric needs (Schaumburg, 1992). Rutter (1989a)

suggests sexual intercourse is the ultimate symbol of intimate human relationship. He feels sex can be an act, but it can also be a highly meaningful metaphor allowing even nonsexual relationships, that move us deeply, to stimulate sexual fantasy.

Using sex to satisfy non-sexual needs is discussed by several authors. Lebacqz and Barton (1991) write of men who tend to genitalize their deep emotional feelings. Lebacqz and Barton believe those men will seek sexual answers to non-sexual questions or emotions. White (1986) adds support to this concept when he poses loss of replenishment as a factor that creates almost desperate needs for physical and emotional nurturing, making sexual gratification secondary in importance to the need to be physically and emotionally touched. White (1986) suggests that sexual relationships in closed systems have very little to do with sex. He adds, "Sex in this scenario is more a demonstration of power and dominance over others than it is a function of affection and sexual preference" (p. 104). Power and position, affirmed through the submission and homage of his or her subordinate, may be the primary needs met. Cooper-White (1991) and Lebacqz and Barton (1991) agree that CSM is not primarily a matter of sex or sexuality but of power and control. Many clergy enter the intimate relationship because of the power differential and use sex to reinforce and heighten the intensity of that power. Other sexual offenders have similar motivations. Gilgun (1988) feels the evidence indicates both molesters and rapists are often motivated by needs to feel powerful and in control. Further, sexuality becomes related to self-esteem, concepts of intimacy, and manliness (Gilbert, 1987). A self-confessed pedophile said he had learned an authentic sexuality, "which keeps sex from being a tool for meeting

needs other than sexual desire such as fatigue, anger, hunger, etc."

(Anonymous, 1991b, p. 271).

Part of CSM must be considered as fulfillment of non-sexual needs. Persons who have sexual addictions or who have used inappropriate sexual acting out as emotional sops often find themselves thinking of sexual outlets when involved in stress or disappointment. Like Pavlov's dogs, they have gained a conditioned response to sex as they continually see it linked to satisfaction in countless media commercials. The use of sex for other than procreation or re-creation is pathological. Many different deviant expressions of sexuality are presented in the following pages.

Mood disorders

Possible contributing factors to depression may be anger and/or loss. Anger may be caused by a feeling of frustration at not being able to do what one wants, or having to do what one does not want. Loss can be a lack of emotional fulfillment, as well as a loss of objects or persons. Either create an imbalance, which the abuser may attempt to rectify with sex.

Benson (1993) reported that five of the eight men in his study evidenced significant depressive symptoms. Thus, depression may be a contributing factor to CSM, although this may share variance with other factors.

Personality disorders

Some clergy have personality disorders that may contribute to CSM. Personality disorders are characterological defects primarily caused by defective environmental factors in childhood. Personality disorders

compose a unique type of pathology as they are unconscious and are difficult to correct. Williams (1992) suggests therapist-patient sexual involvement may be increased by certain personality disorders and that questions regarding pre-morbid personalities of both victims and victimizers would create a fuller causal-oriented research agenda. Brock and Lukens (1989) suggest avoidants may be overwhelmed at times, dependents may not be able to say no, narcissists fill their own needs, and antisocials use others with no conscience. Benson's (1993) study assumed that unconscious processes were involved in a determinative way in CSM. Antisocial Personality Disorder (APD) and Narcissistic Personality Disorder (NPD) may be contributing factors to CSM.

Fortune (1989a) described Pastor Peter Donovan (fictitious) as: charismatic; evoking intense loyalty; capable of engendering a feeling of indebtedness; using anger and threats to intimidate; manipulative; sensitive and solicitous; approachable and helpful; warm, friendly and inspiring. He suggested marriage, promised promotions, and agreed to get counseling. However he justified his behavior, denied everything, and manipulated charges and inadequate procedures to his advantage. With his years of experience, he had no trouble handling the novices. Donovan had many of the characteristics of APD.

Gartrell et al. (1986) wonder if abusers are unaware of the harm caused, if they are sociopaths, or if they are expressing symptoms of other psychiatric impairment. Benson (1993) indicated his subjects expressed an inability to reflect upon their own affective experience during the time they were engaged in sexual behaviors with a counselee. He also posits "a lack of control of their sexual impulse" (p. 137), which is akin to impulsivity. Bates and Brodsky (1989) list APD as one

of the characteristics of professionals engaged in sexual misconduct and state, "They are often likely to do the greatest damage" (p. 136).

It seems clear that APD might be one of the contributing factors to CSM. Another personality disorder that is frequently mentioned in sexual misconduct literature is Narcissistic Personality Disorder (NPD). One of the characteristics of NPD is a sense of entitlement marked by unreasonable expectations of especially favorable treatment. (This dissertation differentiates narcissistic entitlement from entitlement caused by social inequities because the former is a trait and the latter is a state.)

Some clergy have problems with narcissism (Benson, 1993; Rediger, 1990; Schultz-Ross et al. 1992). Schultz-Ross et al. (1992) suggest characteristics of unhealthy narcissism are demonstrated in those who sexually abuse counselees. If one is "special," a characteristic of narcissism, the need to follow the rules can be ignored more easily. Pathologically, specialness is unlikely to be easily dislodged by exhortation or education (Epstein & Simon, 1990). Patrick (1990) assessed narcissistic psychopathology in clergy and found that "ministerial candidates were significantly less inclined to blame themselves than individuals in the general adult population" (p. 178). Clergy involved in sexual affairs demonstrated a sense of omnipotence in asserting that they could have stopped at any time, but none stopped without intervention (Schultz-Ross et al., 1992).

Sexual disorders

Several sexual activities may be outright illegal, certainly immoral, or perhaps capable of being misused. Many are listed in the Diagnostic and Statistical Manual of Mental Disorders, 4th edition (DSM-

IV). While social pressures may have prevented the listing of some disorders, the maxim "All things are lawful for me but I will not be brought under the power of any" (1 Cor 6:12) more properly describes sexual improprieties for clergy.

Some clergy violently rape their parishioners while other rape may be more subtle with seeming consent of the victim. Rapists show serious defects in social relationships and social skills, lack moral and ethical attitudes, are impulsive, and demonstrate poor ego function when sexually provoked (Cohen, Garofalo, Boucher, & Seghorn, 1971).

Those addicted to sex may find outlets in masturbation, pornography, or sex with other people (Laaser, 1991). Masturbation becomes problematic when used as a stress reducer or as a substitute for intimacy (Rediger, 1990). While some may feel masturbation, if wrong, is a wrong against oneself, Barnhouse (1987) suggests masturbation is a social activity as it involves rejecting others.

Disregard for the negative effects of one's behavior on others may be demonstrated by exhibitionism (Gilgun, 1988). Frotteurism and "peeping" are further examples of sexual misconduct. Peeping may be confined to pornography as some feel there is no risk of pain in viewing pictures (Schaumburg, 1992). However, pornography radically disconnects sex from its intended meaning (Anonymous, 1991b). Besides objectifying women and abetting a form of prostitution, one does not usually view ugly, distorted, dirty women with defective bodies and bad teeth. Few wives can match the "dream women" of those who are obsessed with pornography. One addict stated, "I was searching for something that could never be satisfied by photos" (Anonymous, 1988).

Clergy who have sexual disorders, including addictions, may find themselves treating parishioners differently. It would be difficult to fantasize about a counselee while masturbating or viewing pornography and still treat him/her in a true therapeutic manner. Sexual disorders most probably contribute to CSM.

Attitude

Thoreson, Heppner, and Cook (1993) studied attitudes and practices of male counselors. They used multiple regression analysis and found that attitude toward sexual misconduct was the only significant predictor of sexual contact. Thoreson et al. (1993) found "the more favorable the attitudes toward sexual contact, the greater the probability that the counselor would report having engaged in this behavior" (p. 432). They were not able to determine if this attitude was causative, coming before the sexual contact, or excusative, used afterward as a rationalization.

Sexual abuse as normal behavior

A significant number of people who sexually abuse others were abused themselves as children. Their lives were filled with unhappiness, anxiety, and depression but they have no clue as to why these emotional states exist. It is possible abusive behavior is not perceived as abusive because it was the norm in their family-of-origin.

Many incest offenders carry unresolved issues from childhood, including their own sexual victimization (Benson, 1993; Blanchard, 1991). Rediger (1990) notes that approximately 27% of women and 16% of men in the United States have been sexually and physically abused, while approximately 25% of sex offenders were abused as children. Sex

offenders often describe their family of origin homes as troubled, lacking modeling in love and healthy self-management. They most typically are fascinated by sex, beginning at an early age. The hard-core offender is identified by a combination of sexual acting out, connection of self-gratification with sex objects, fantasizing sex acts while masturbating, and use of pornography. Sexual abusers often have other addictions such as substance abuse, overeating, and compulsive out-of-control behavior in other pleasurable activities. Benson (1993) found his subjects' stories included examples of parents who took the burden of the world on their shoulders, who used shame, manipulation, or physical violence to shape behavior, who abused substances, who were unable to manage their own impulses, or who themselves exploited their children.

Barrett and Trepper (1992) studied an incestuous family and found the father abused as a way of obtaining closeness and love at a time when he felt out of control; abuse brought reassurance and comfort. They found incestuous fathers scored significantly lower than their control group on a scale measuring empathy toward others. Incestuous fathers tended to see their daughters as 'willing participants'. Seventy percent of the fathers reported that they had been sexually abused in childhood, as opposed to 30% of the control group.

A thought that needs further exploration is that if abused people become abusers, it should be true that more women are abusers. This has not been shown to be true.

Abuse as an attempt at mastery

Abusers may be repeating abuse as a means of solving their own problems of emotional pain. They may know the activity is wrong but

consciously or unconsciously repeat the act in an attempt to understand and gain mastery over their abusive behaviors. Children verbally reenact exploits to gain understanding and mastery. Victims of trauma tell their story over and over in an attempt to gain mastery. They seem to be fascinated with the enormity of the situation, dwell on it, and cannot get past it. Sometimes they become stuck at that point in their development. Traumatic events represent a loss of order or control in their lives. Reiteration, flashbacks, and/or dreams may be unconscious attempts to bring one's life back under control. Abusers may act out sexually, instead of verbally seeking mastery.

Support for this hypothesis is given by Schultz-Ross et al. (1992) who suggest perpetrators may use the dynamic of victimization as a means of reenactment of his/her own childhood history of abuse, and Simon (1985) feels abusers may try to seek sexual gratification with patients as a way of repeating their own sexual excitement and of mastering their own past trauma. Simon (1985) further suggests that therapists who are psychologically compromised cannot or will not separate their psychological past from their present psychotherapeutic work. Benson (1993) explains that clergy, having been abused or exploited in childhood and who engage in sexual behaviors with a counselee, may be repeating experiences of exploitation in order to gain mastery over them.

Anger

Anger is often expressed sexually. A seemingly universal gesture of contempt or displeasure is demonstrated using the finger, fist, or forearm. Sexually explicit words are used to express anger or disgust with an object. Anger may be turned inward as depression or expressed

outwardly in acts against society. Some of these antisocial acts may be sexual in nature.

Blanchard (1991) says sexually exploitative clergy may assault for reasons of power, control, personal reassurance, anger, and/or hostility. A sexual abuser (Anonymous, 1991b) states, "I have dissolved the fusion that had always existed in me, between anger and sexuality (p. 271). Barnhouse (1987) feels that an adolescent level of sexual fixation, coupled with a need to dominate, may lead to an expression of violence toward sex partners.

Kardener (1974) states, "The physician's protestation that by being his patients's lover he is really proving he cares and is therefore offering a valuable gift is best viewed as an emotional Trojan Horse that conceals not only his own needs but hostility and antipathy toward his patients" (p. 1136). Issues of countertransference are constantly in effect in professional-counselee relationships. Professionals may react instead of act when dealing with customers. It is doubtless true that patients who arouse negative feelings within the physician receive different treatment from those who arouse positive regard (Schultz-Ross et al., 1992). Those who are hostile may evoke hostile responses. Those who arouse sexual feelings may evoke sexual responses. In addition to anger at circumstances or people, clergy may be resentful towards their local church or denomination. Therapists may feel they have not received proper recognition from their institution and feel anger towards it (Collins, 1989). Steinke found clergy involved in CSM were not only strong in denial but, equal in strength was their rage with church leaders. Blanchard (1991) suggests isolated,

unsupported, emotionally drained, and angry caregivers, whose own needs go unfulfilled, were involved in sexual misconduct.

Benson (1993) found all the participants in his study expressed anger during their interview. All of them told stories of how a supervisor, a teacher, or a leader in their religious community neglected responsibility or was in other ways ineffective. One participant in the study said, "He didn't stop me, he didn't help me" (p. 110). Abusees seem to pass on abuse for reasons discussed above.

While Rutter (1989a) speaks of males and mothers, wounds in childhood relationships with either gender's parent can result in a need for warmth and nurture, or it may yield a strong predisposition towards exploiting others. Barnhouse (1987) notes a serious rise in violence against women and children. This may be a result of the breakdown of families with the increase of divorce and poverty. Gilgun (1988) reports molesters and rapists experience temporary relief from anger and frustration through sexual abuse. This may be due to a false sense of being loved or comforted or simply that anger demonstrated is anger dissipated, at least temporarily, because the issue is not settled through abusive relationships.

Whether anger is an expression of power, hostility towards people, resentment with institutions, or disappointment with parents, its sexual expression is neither procreational nor re-creational. Such use of anger not only fails to heal the abusers, it compounds the problem by disrupting the lives of the recipients.

Addiction

Sex seems to have an overpowering influence on some people. Relationships cease to develop in other areas when the relationship

becomes sexual. Sexual addicts' thoughts and actions revolve around the next fix. Rediger (1990) says, "When something as stimulating and pleasurable as sex becomes readily available, with little control or penalty, it is certain to hook vulnerable persons into addictive consumption" (p. 38).

Laaser (1991) states, "My main theme is that one possible reason that clergy sexual misconduct occurs is because of sexual addiction" (p. 214). Benson (1993) suggests that a history of impulsive sexual behavior presents a signal that bears investigation. Woodward and King (1989) claim that hard-core sex addicts, preying in the pulpit, represent the toughest cases of CSM.

Laaser (1991) defines sexual addiction as "repetitive, uncontrollable sexual activity of any kind" (p. 215). He suggests involvement with another person is not the only way of manifesting sexual addiction. The most basic form of sexual addiction is fantasy or preoccupation with sexual thoughts. Laaser (1991) further suggests the sex addict may have incorrectly learned that sex equals love and that whatever nurturing is experienced is sexual in nature. Sexually addicted pastors deny the problem, and this denial keeps them isolated and alone. Blanchard (1991) says, "Sexual addiction resides in long-standing inner wounds that are grounded in insecurities, shame, anger and loneliness" (p. 238).

For the addict, sex must be obtained at all costs. Schaumburg (1992) states, "The sexually addicted tenaciously pursue sexual behaviors in order to help alleviate their relational pain and make themselves feel good, satisfied, and in control" (p. 12). Meanwhile, the seriousness of their actions, which includes negative effects on

others and the loss of a vital relationship with God, is denied. The "fix" makes life tolerable temporarily but the addictive syndrome requires the activity to be repeated.

Lebacqz and Barton (1991) suggest that an addictive personality may be expressed in other than sexual ways. Clergy may be "relationship addicts, co-dependents who will tend toward involvement in order to get a 'fix' of feeling good about themselves" (p. 83). One of Benson's (1993) subjects claimed to be addicted to approval and praise.

Alcohol

Whatever forces may lead to the use of alcohol, perhaps at a convention far from home, the choice to jeopardize the capacity to exercise good sense can have terrible consequences. White (1986) warns that the use of alcohol or drugs may be the factor that dissolves the barrier between social and sexual intimacy for those with close professional relationships.

Counselee's problems that are sexually arousing

In addition to the personality problems of offending clergy, the victims may have behavior patterns or personality characteristics that make them more likely to fall prey to sexual abuse. While clergy are ultimately responsible, there are females who make it considerably easier for exploitative clergy to abuse, and for weak clergy to become involved in sexual misconduct. It must be remembered that if abusees were emotionally and socially healthy, they would not be asking for help in the first place. In addition, the people who are abused by clergy represent a very small subset of the population as a whole. Barnhouse

(1987) believes women have been blamed for men's problems since the days of Adam.

Pope (1989) feels patients may experience intense positive sexual transference, may dress or act in a seductive manner, or may be dependent and vulnerable. Sexually exploitative therapists can be quite adept at taking advantage of these characteristics. As Edelwich and Brodsky (1984) say, "The client's vulnerability is the pastor's opportunity" (p. 108).

Gutheil and Gabbard (1992) mention a study of sexual misconduct where the patients involved were predominantly borderline. They felt therapists "stepped outside their usual professional role in an effort to accommodate the intense demands and longings of borderline patients" (p. 516). Whether or not this was true, or germane, the diagnosis and/or perception of the therapist will have a significant effect upon the treatment of choice, as well as evoke any negative countertransference issues that are in play. Gilbert (1987) suggests the need to help, coupled with experiencing the client as both overwhelming and weak, can leave the therapist feeling paralyzed and impotent. He feels therapists may attempt to reestablish potency through sexual expression; "hence the therapist responds to the client's needs for intimacy with his needs for male validation and dominance, and, in essence, patronizes the client" (p. 558). Kardener (1974) suggests seductive behavior invests the physician's erotic self with curative power. The professional rationalizes personal lust as meeting the expressed needs of the erotic care-receiver.

The victim

Do women have any sexual desires or motivations whatsoever? Or do

they just satisfy male needs in acts of nurturance or emotional prostitution? Can pastors who indulge in CSM be considered to have diminished capacity? Are there two victims? All of these questions have to be considered in the light that it is the pastor's responsibility to maintain a proper therapeutic relationship. Even if they are not capable of responsibility, they are responsible. The parishioner is not responsible. The guilt the parishioner feels is a reaction to a loss of control, a hope that somehow there is reason to life, and that they are not hapless victims of circumstance.

Gutheil and Gabbard (1992) say, "The politically correct version is the psychopathic male therapist preying on a victimized female patient who plays no role in eliciting such behavior and who is always severely traumatized by the experience" (p. 516). Feldman-Summers and Jones (1984) report that in a study of health care practitioners and 31 clients, all but 1 client reported that their health care practitioner initiated the contact. However, Sherman (1993) cites reports that therapist/client sex is initiated by the client an estimated 14-25% of the time, and Blanchard (1991) relates "victims report they also felt intense, exciting, and special qualities in their relationship with a pastor" (p. 238).

Many factors test the pastor's countertransference problems: "seduction may be a pervasive part of the counselee's personality" (Edelwich & Brodsky, 1984, p. 103); many women who come to therapy are experiencing a relational deficit and are seeking intimacy with a man (Gilbert, 1987, p. 558); "parishioners who have previously been hurt by boundary violations and sexual assaults (very often incest) are more inclined to be chosen by clergy for a sexual liaison" (Blanchard, 1991,

p. 238); often those who seek therapy are uncertain about their personal boundaries (Goode, 1990); and, there are some parishioner types who are more attractive, overly affectionate, advice seekers, weepers, helpless, or histrionic (Brock & Lukens, 1989).

Most studies of victims of sexual misconduct obtain their subjects through advertising or from therapists who relate what their clients tell about previous victimization. In both cases, a bias exists towards people who have had a negative experience. Williams (1992) warns that "reliance on volunteer subjects inevitably results in generalizability or validity problems" (p. 418). Presently, in the 90s, the laws are favoring those who feel aggrieved. Those who call themselves people-helpers are enjoined to protect the rights of their clients, and one of those rights is not to be sexually abused.

Vulnerability and clergy response

Those dealing with troubled people need to be reminded from time to time, that, in our independent society, it usually takes a lot of trouble to force a person to ask for help. Many people are at their wits end, feeling helpless and defeated, before they ask anyone for help.

Luepker (1989) speaks of the vulnerable and child-like state that inability to manage and need for assistance promote. Strasburger et al. (1991) describe entering patients as being pained and vulnerable, hoping and trusting their suffering will be alleviated. Luepker and Schoener (1989) present clients as being persons with problems that are too big for them and who hope that the therapist can effect positive change. These descriptions paint a picture of a person who is troubled, in great difficulty, quite helpless, and who may have developed an intense faith

that someone else is going to be able to help them. Such a person requires a helper who is aware, skilled in therapy, and who has a firm hold on his/her own emotions.

Feldman-Summers (1989) proposes that vulnerability has two major factors: preexisting conditions and operation of the transference process. Preexisting need for approval and a state of psychological dependency make one especially vulnerable to sexual contact. Lebacqz and Barton (1991) suggest that a male pastor may be aroused by a vulnerable female parishioner. Such arousal has been discussed before as a possibly normal result of countertransference and must be constrained and dealt with in supervision. Fortune (1989a) defines a difference between pastor and parishioner at this point. The pastor is at risk, but only the parishioner should be considered vulnerable. The pastor should have a firm grasp on what is right as well as his/her emotions.

Homeostasis

Change is stressful. People seem to endure practically anything better than the acceptance of change in their lives. The threat of change brings resistance and rebellion in one way or another.

Gilgun (1988) states, "The abusive behavior appears to provide a means for the perpetrator to re-establish emotional equilibrium. . . . In a decompensated state, he is desperate to stabilize himself" (p. 221). The suggested link between change and a return to homeostasis is clear. Consciously or unconsciously, we seek homeostasis. CSM may be one way that some pastors seek control, gratification, or seek to bring some relief from a dull, drab life.

White (1986) suggests a metaphor of impotency, that a condition of slow deterioration and erosion of personal power may bring a consequence of demonstration of one's sexual potency. He further suggests the sexual acting out happens when people are experiencing difficulty. This would help explain both the sexual misconduct reaction to stress and the misuse of counselees to correct the feeling.

A forum (1988) of persons, with experience in the ministry and counseling of clergy, remarked that we sometimes seek relief from constant religious exposure in a multitude of societal activities "far removed from the things of God." Rutter (1989a) feels a depressed and lonely person is at greater risk to exploit another person than one who is content. An anonymous pastor (1991b) postulated his sexual acting out was a way to relieve his pain and to rebuild his depleted energies.

Midlife Circumstances

As indicated by several researchers, middle age is a time in which clergy are especially vulnerable to sexual misconduct. While the majority of pastors involved in CSM during midlife are males, most middle-aged pastors are males. Many more females are now entering the ministry. It is possible that, as the average age of female pastors increases, females may represent a greater percentage of miscreants. At present, many authors, considering those involved in sexual misconduct to be primarily males, use only male pronouns. The modal therapist, sexually involved with a patient, is middle-aged, and is typically about 16 years older than the patient (Brotsky, 1989). Of the 65 clergy he treated for "affairs," Steinke (1989) found the majority of pastors involved in CSM were in the 35-50 age bracket.

Although the midlife crisis has been questioned as a norm for males, there are some clergy who may experience difficulties at this age, especially if they do not feel their lives are rewarding. For this reason, clergy need to understand developmental issues around mid-life such as: awareness of mortality, mourning lost youth and missed opportunities, and re-evaluating values and career goals (White, 1986, p. 177).

When analyzing state behavior, it is helpful to consider the history, or pre-morbid functioning, of the care-giver. Many authors have examined the problem of sexual misconduct and cite the years of middle age, and the accumulated factors thereof, as contributors to malfeasance. Some of the findings of these authors are summarized below.

Vocational confusion, stress and burnout, feelings that he is underpaid and under-appreciated, and the belief that the marriage which is being injured has long been seen as a miserable mistake, may intensify the midlife crisis for clergy men (Barnhouse, 1987). Involvement in work, longstanding emotional problems, personal isolation, and other immediate life circumstances must be understood (Gonsiorek, 1988a). Balswick and Thoburn (1991) and Sherman (1993) list unfulfilled personal needs, a less than adequate marital relationship, lack of peer accountability, and spiritual coldness or immaturity as contributing factors. Strasburger, Jorgenson, and Sutherland (1992) describe the perpetrator as older, narcissistic, in marital difficulty, disappointed in his career, and in the midst of a midlife crisis. They say, "Lonely and vulnerable, he finds himself gradually sliding into overinvolvement with a patient. There is an illusion of relief and

respite from life's problems" (p. 546). Hopkins (1991) finds the middle-aged miscreant to be leading a double life, his sexual needs have gradually taken over, his spiritual life has become non-existent, and he has gotten sexually involved with a young woman who has come to him for counseling. He works 60 to 70 hours a week, and never says no to any request from the congregation. Others suggest the relationship did not major on sex but became a closer and closer emotional tie with a greater and greater sense of support and intimacy. "It began as a 'spiritual relationship', and the sexual expression developed out of that" (Forum, 1988, p. 18).

This is what she does not know: The therapist has problems of his own. He is lonely, his children have left home, and in his eyes his wife is old and unappealing. To make matters worse, he is bored with his work, there are medical problems, and he is losing his sense of professional boundaries, but he doesn't know it yet. (Goode, 1990, p. 63)

If an abiding faith is not at the core of the clergy member's existence, time and trouble may peel away protective layers of Christianity, leaving the reality of the emptiness of the soul exposed. Then, the critical choice between making fundamental God-directed changes or attempting to salve wounded psyches with sinful activity needs to be made. While not all clergy, or men in general, experience a midlife crisis, a number of men, clergy included, do so, making it a major contributor to CSM. A troubled marriage, burnout, and/or a feeling of entitlement should signal a problem and attract special attention and treatment.

Marriage

While dissatisfaction in marriage as a contributor to CSM may

fall under the rubric of entitlement, marriage will be treated separately as it is mentioned by so many miscreants and authors dealing with the subject. As are mentioned in more detail later, the expectations for marriage have escalated and the bonds of marriage have eroded. Rassieur introduces a caveat when considering marriage in the area of CSM. "It must be understood that this process of sexual attraction is basically unrelated to the degree of satisfaction a pastor feels about his own marriage" (p. 21). The condition of the marriage may, however, have something to do with what the pastor does about sexual attraction.

While Bradshaw (1977) reported clergy have fewer divorces than the national average, this may be a two-edged sword. Clergy may stay in unhappy marriages and, therefore, be more subject to frustration and temptation. Steinke (1989) found the taboo against leaving marriage was strong among clergy involved in affairs. It seems that while these clergy believed in a strong marital bond, and hated divorce, their felt need for sexual fulfillment was greater than their beliefs.

Clergy involved in CSM may be trying to fill a void in what they perceive are needs for sex or nurturing. The needs may be fueled by resentment towards spouses. Clergy may express a lack of intimacy (Rediger, 1990), lack of sexual interest on the part of their spouse (Balswick & Thoburn, 1991; Forum, 1988), and/or long-term marital difficulties (Steinke, 1989).

Alcorn (1988) believes communication between husband and wife is the key to fidelity. He suggests every adultery begins with a deception which often begins with seemingly innocent secrets. The husband thinks, "She doesn't need to know." On the other hand, one clergy wife accepted

part of the blame for her husband's CSM. She related difficulty in communication, improper priorities, not reaching out to him, and not understanding his situation. She said, "A lonely, tired pastor came home to a lonely, tired wife" (Bryce, 1988). A group of clergy/counselors added, "Pastors, frustrated with their ministry, may come home and be presented with another list of their failures" (Forum, 1988, p. 21).

Burnout

During midlife, burnout may have a profound affect. Twenty years of hard work may not have paid off. As stated above, the marriage may not have provided sustenance. The pastor may have a sedentary life complicated by poor nutrition. Clergy may feel, "What's the use?" "I give up." "I can't take it anymore." "I need some relief from this mess." In a spirit of hopelessness and with a strong need for revitalization, they may react sexually.

Balswick and Thoburn (1991) feel hard-driving "type A" clergy seem to be particularly prone to affairs. These hard-working pastors are described by Brock and Lukens (1989) as: working late and avoiding going home, keeping unpredictable hours, not taking days off, not including their spouse in activities, and counseling more than 10 hours a week. Laaser (1991) suggests these clergy are in a cycle of guilt and burnout; if they make enough calls, counsel enough, and gain enough members, they believe they will be rewarded with relief.

It is not only the number of hours, but the content of those hours that may cause burnout. Daniel and Rogers (1981) found that direct client contact, rather than the number of hours per week, correlated highest with burnout. Hence, constant client contact, which takes a lot

of emotional energy and depletes time needed for other duties, may contribute to CSM.

Some middle-aged people change jobs to avoid or alleviate burnout, but clergy have fewer vocational choices than other professionals. Their ability to move horizontally or vertically in the job market is limited. They seek a remedy from burnout through activities available in the clerical vocation. In some cases, a sexual affair is an attempt to escape the feeling of being trapped (Forum, 1988).

Burnout may bring a sense of desperation that provokes atypical behaviors. Daniel and Rogers (1981) and White (1986) suggest behavioral symptoms of burnout include increased levels of risk taking. White adds that CSM involves high-risk sexual choices, intrigue, conspiracy, and fear of discovery, all of which provide powerful emotional payoffs and may be an escape from emotional numbness.

Entitlement

Instead of being content regardless of one's state (Phil 4), a pastor may adopt a sense of entitlement, perhaps the opposite of humility. After several years' hard work with low rewards, some clergy may feel it is time to collect accumulated debts. A feeling of entitlement might be used as an excuse previous to CSM, or may be used afterward as a rationalization.

While Meloy (1986) feels entitlement is most apparent in the narcissistic belief that the individual is owed a certain amount of admiration and attention regardless of his/her behavior, there are other factors that may lead to a feeling of entitlement. Bryce (1988) and Woodward and King (1989) stipulate that insufficient income is demeaning, and Edelwich and Brodsky (1984) suggest that whatever

isolates the pastor from normal social and professional contacts may evoke a compensatory response. Thus, those who enter the ministry with certain rewards in mind, rather than a servant attitude, may be entrapped by feelings of entitlement.

Laaser (1991) warns that the sense of entitlement is particularly dangerous for a sexually addicted pastor. This is compounded by the general feeling in this country that people feel they have a right to have sexual wants met (Forum, 1988).

Mesosystem

Church and Family

A mesosystem factor consists of the effects of a combination of two microsystem factors. The review of the literature did not provide any example of such an interaction. While it may seem plausible that the family being part of a pastor's congregation as well as being his/her immediate family would affect her/his interpersonal relationships, such relationships would be difficult to evaluate as a possible contributing factor to CSM. One mesosystem problem that certainly is present is the continual tug between the needs of the family and the needs of the church. The resulting stress may help wear a pastor down and make him/her more vulnerable to a tempting situation. This problem is partially addressed in the area of burnout.

Exosystem

Genetic Predisposition

Exosystem factors do not involve the person as an active participant but do affect the person. Schaumburg (1992) discusses the disease model of sexual addiction. The disease model of alcohol

addiction is extended to sexual addiction and some researchers feel the predisposing factors of personality, temperament, and family history apply to sexual dysfunction as well. Rassieur (1976) argues for choice as being present in involvement in CSM, which would preclude the possibility of uncontrolled genetic predisposition.

Senility

Schoener (1988) suggests a "loss of intellectual ability with advancing age may lead to a downhill path despite good supervision" (p. 445). While it would be very difficult to test this factor, it is possible that senility might contribute to a small percentage of the variance of CSM.

Birth Order

Birth order has been examined in its relationship to many different personality characteristics. In Benson's (1993) study of eight clergy involved in CSM, six of the eight were first-born children. This might be chance or a larger population might show a significant trend.

Culture

Thousands of instances of immorality are displayed by the visual media each year, many of which are presented as normal and as part of our culture. Macho men are characterized as highly sexual, whereas clergy are generally characterized as wimps. Even clergy may become confused by these continual messages. Barnhouse (1987) states, "American culture tends to prematurely or altogether inappropriately sexualize practically everything. Any closeness, let alone real intimacy, is assumed to have a sexual base" (p. 34). "The whole culture

has been pathologically hypersexualized, and the concept of friendship has been seriously eroded" (p. 3). Barnhouse lists several cultural factors that are part of the sexual revolution: a revulsion against censorship, publication of the Kinsey reports, sexual freedom, soaring divorce rates, and an increased reluctance of children of such marriages to commit themselves to that institution.

Rediger (1990) adds that parents who had affairs, peers having affairs, easy opportunities, loss of moral certitude, and unhappiness in marriage are factors that may contribute to the problem of CSM. He states:

Controls have all been somewhat eroded in recent generations. In this past generation the sexual revolution, clergy divorces, constant sexual stimulation from the media, the glamorizing of celebrities such as televangelists, the heightened intensity of life, the loss of family controls, and the breakdown of denominational disciplines have produced a volatile experience that tends to loosen restrictions around genital expression. (p. 16)

Other contributing factors are: a more complex society and a feeling of loss of control (Cellini & Kantorowski, 1982); expectations that have been heightened by the media's emphasis on "good sex" (Forum, 1988); cultural conditioning that develops unhealthy patterns of relating sexually; the so-called sexual revolution; and arguments for open marriage (Lebacqz & Barton, 1991). What used to pass for the outer limits of eroticism is now available in the corner market. Our culture is on a kick, always wanting to add some new excitement, some new thrill (Forum, 1988).

"Also important in understanding the relationship between male dependency and eroticism is the related concept of male entitlement and dominance. Men are socialized to expect immediate respect, attention, deference, and/or flirtation in their interactions with women" (Gilbert,

1987, p. 64). Rutter (1989a) suggests men are led to believe that emotional pain can be cured with intercourse and they are to feel lucky if someone offers them sex.

Cooper-White (1991) states, "Social forces sustain and normalize male power over women" (p. 198). To this end, "real" men use bad language, show contempt for women, and boast of sex (Barnhouse, 1987), whereas women are socialized to be nurturing (Cooper-White, 1991; Gilbert, 1987; and Priest & Smith, 1992).

Barnhouse (1987) feels women are willing to be sexually compliant in order to achieve emotionally satisfying relations with men. They have been culturally conditioned to believe that being sexual is the only way to get serious attention. Some will go so far as to solicit sex from clergy to obtain companionship. She adds, "It is difficult for some men not to take advantage" (p. 32). Blanchard (1991) suggests conditioning makes it difficult for some women to discourage sexual violation by a pastor.

Loss and Grief

It is fairly well accepted that much physical illness is a result of stress or loss. The possibility that moral disease can be caused by pain or loss should be examined.

While none of Benson's (1993) subjects identified traumatic experiences in the same year of their sexual misconduct, all of them described stressful experiences in the year prior to their sexual misbehavior. The similarity to physical illness, especially to cancer, said to occur after a period of time following personal trauma, is striking. Perhaps it takes some time for the psyche to react, or for the playing out of failed attempts to gain mastery over the trauma, and

eventually, instead of getting cancer, the alternative of sexual misconduct occurs.

Coleman and Schaefer (1986) propose that those who are experiencing grief or loss should seek greater support because of their enhanced risk of boundary violations. More properly, someone outside the situation should provide support as the problem may not be evident to the grieving person. Self-disclosure may be a clue that a pastor is hurting.

Schoener and Gonsiorek (1988) are of the opinion that situational losses in a therapist's life may increase the risk of sexual exploitation. While Smith (1988) suggests divorce leaves people sexually vulnerable because of feelings of rejection, Rediger (1990) adds that grief and loss, and anger at the church and God, are contributing factors to CSM. Schoener and Conroe (1988) warn that over-identification with clients whose difficulties mirror one's own life can result in boundary breakdowns and dangerous over-involvement.

Another type of stress, that may result in compensatory sexual activities, is that of being asked to perform at a level which is above one's ability. Benson (1993) found that many of his subjects were asked by their superiors to do tasks beyond their training and competencies. White (1986) suggests that people who do very well in certain circumstances may be mistaken for having competencies in more difficult arenas.

Gonsiorek (1988b) suggests that high-risk behaviors may be the result of distress. Our society promotes the idea of a quick fix. We do not enjoy the processes of forgiveness, or of changing our environments or personalities to ameliorate a loss. As one pastor put

it, "We must choose not to simply medicate the feeling by acting out sexually" (Anonymous, 1991a, p. 262). Stress and loss are not comfortable, especially in a spiritual climate that maintains that we should not experience suffering. Hence, many pastors begin a cycle of stress-pain-medication. The medication can be drugs, sports, work, or sex. The problem is not faced personally or theologically, so the medication is ineffective and the cycle is repeated.

Power

Ninety-six percent (a consensus figure based on studies that have been done) of sexual exploitation by professionals occurs between a man in power and a woman under his care (Rutter, 1989a). There is no question that we live in a sexist society dominated by men. Gilbert (1987) suggests that society's traditional view that women are weak and men are strong causes the experiences and emotional needs of women to fall under the rubric of dependency and those of men under the rubric of power. Lebacqz and Barton (1991) list several types of power men have in our sexist culture: earning power, positional power, social power, political power, and power to define what is normal behavior. Feldman-Summers (1989) concedes that men have the power of special expertise and knowledge. With this power, bosses have the ability to give or take away jobs, which has become a very important factor (Fortune, 1989b).

A type of power that is evident in school and church settings, as well as in the workplace, includes the abilities to: recognize and acknowledge human competence, affirm value and worth, express personal appreciation, express affection and affiliation, and validate and bolster the esteem of each worker (White, 1986). White feels that those who are vulnerable can be manipulated by a person with significant

organizational power through social and professional isolation, which depletes self-esteem and fosters dependency in the victim.

Luepker and Schoener (1989) stipulate that the therapist typically sets most or all of the rules in the relationship and most clients lack even rudimentary knowledge of what is acceptable behavior in a counseling relationship. Counselees may react out of fear knowing their therapist has access to their files and can edit entries (Edelwich & Brodsky, 1984).

Because of the power imbalance in society in general and in therapy in particular, unscrupulous professionals can use power to gain sexual rewards; sex is used as a token in the struggle for power (Edelwich & Brodsky, 1984). A possible reversal in this power struggle may occur if the counselee uses sexual contact as a blackmail tool. Blackmail power can be used in explicit or implicit ways. Counselees may consciously or unconsciously be granted favors. With today's climate of litigation, pastors who are involved in CSM place their entire future in their victim's hands.

Pastor power

The additional dimension of "numinous power" is held by clergy. Lebacqz and Barton (1991) suggest the numinous dimension means that pastors have tremendous power over parishioners. As a power that comes with the role of a minister, it is both professional and pastoral power. Hopkins (1991) thinks it is impossible to overstate the power that the clerical role exerts on the psyches of many people. Hulme (1989), Fortune (1989b), and Woodward and King (1989) attest to the special addition the clergy role gives to the power a pastor has. Schwartz (1989) states, "The specialness of a pastor's relationship with God can

become the basis for an exaggerated sense of what she/he can offer others through his/her person rather than his/her role" (p. 45).

What Rediger (1990) calls the "star factor" role carries with it the natural charisma of mystical closeness to God. The real or implied power attached to this role allows clergy to judge, reward, advise, and scandalize. Rediger states power has long been an aphrodisiac and "the addition of physical attractiveness and pleasant style can generate a sexual aura that captivates, inspires, and deludes" (p. 16). Clergy rapists, because of the star factor's power differential, are able to force themselves on their victims in a rather calm manner with no weapons and little resistance; the victim may not know it was rape until later.

Blanchard (1991) proposes the trappings of religious position, the mysterious rituals, and the offering of hope generate a large power differential which, unsupervised, can lead to sexual abuse. The power of the pastor may combine with the vulnerability of the parishioner. Schaumburg (1992) feels that sexually intrusive behavior occurs when a willing sexual partner is unaware that he or she is being manipulated for the pastor's sexual gratification. Pattison (1965) suggests that passive-submissive people may comply with all of an authority's suggestions as if they were commands.

Fortune (1989a) contends that the structural power of the church is still dominated by men, while the grassroots population is mostly women. She feels the possibility of incest is promoted by the church's nearsightedness, the lack of acknowledgment of the power of the pastoral role, and the familial model of congregational life. Morey (1988) believes churches must acknowledge that a pastor possesses a unique

amount of power in an androcentric institution and, therefore, is responsible for sexual violations. Lebacqz and Barton (1991) suggest that pastoral role power is the key ingredient in ascertaining the pastor's actions. They conclude that "the special vulnerability of the counselee requires a pastor to have only one agenda: the needs of the counselee" (p. 187).

Denial of power

Clergy need to know and accept both the advantages and dangers of the power their role entails. Luepker and Schoener (1989) warn that some therapists continue to believe that they are on equal terms with their clients. This belief in equal power may be denial that is an attempt to justify sexual relationships or it may be naivete on the part of the pastor. In the first case, Laaser (1991) suggests sexually addicted clergy believe that people really want to be sexually involved with them. In the second case, those who feel powerless are set up to respond to situations where power comes into play (Forum, 1988). White (1986) feels some people are uncomfortable with their power and authority. Part of the problem may be that the bulk of clergy come from a middle-class background and are not accustomed to dealing with personal power.

Misuse of power

Fortune (1989a) describes the pastor who misuses power. She speaks of a male because the greater number of clergy involved in sexual misconduct, so far, are males. Fortune states:

He is manipulative, coercive, controlling, predatory, and sometimes violent. He may also be charming, bright, competent, and charismatic. He is attracted to powerlessness and vulnerability. He is not psychotic, but is usually sociopathic; that is, he has little or no sense

of conscience about his offending behaviors. He usually will minimize, lie, and deny when confronted. (p. 47)

Schaumburg (1992) stipulates that sexual contact within the abuse of power is exploitation. He asserts:

Exploitation occurs when a person in a position of power and trust has sexual contact with someone who believes that he/she won't be used for personal advantage. Regardless of which person initiates the sexual behavior, whether or not both people willingly cooperate in the behavior, and whether or not intercourse occurs, such behavior is always exploitative because of the factors of trust, power, and dependence. (p. 47)

Pope (1989) suggests exploitative therapists use the power differential, along with transference, dependence, reliance on authority, eagerness to please, confusion, and numerous ploys, both physical and psychological, to exploit their patients. Perr (1989) adds that the biological urges of a person in authority can take over when another person is dependent, trusting, and reliant. Shelley (1988) and Blanchard (1991) agree that power positions increase the risk of sexual exploitation.

Statements about sexual misconduct are very explicit. Sole responsibility is placed on therapists because only they have a professional code to violate. Fortune (1989b) states, "Sexual contact between persons who, by nature of their roles in a relationship, do not possess equal power is exploitative, abusive, and victimizes the parishioner" (p. 82).

Power as incest

The likening of pastor/parishioner sexual contact to incest is very appropriate. A child is powerless to stop the parent and does not know what good parenting is. A child may experience a mixture of confusion and pleasure. A parishioner, in a regressed state of complete

transference, becomes like a child in the relationship.

Luepker (1989) feels the more powerful person is to take proper care of the less powerful individual. Gil (1988), in a study of incest in Christian homes, found that incestuous fathers had impulse-control problems set off by "stress or some other negative, moment-bound life event" (p. 144).

Power and consent

Pastors need to know, whether they believe it or not, that they cease to be a person's pastor when they begin sexual activity with that person. Lebacqz and Barton (1991) feel that "the first requirement for valid consent is that the person be informed she will lose her/his pastor and must make other provision for her/his spiritual direction and counsel" (p. 116).

The therapist may believe the client is a consenting adult but the power differential precludes the possibility that pastor and parishioner can give equal consent to a sexual involvement (Lebacqz & Barton, 1991). Pellauer (1987) and Sherman (1993) postulate the power imbalance makes the relationship similar to that of an adult and a child and that these are not relationships of equality. Fortune (1989b) states that for consent for sexual activity to be meaningful, the activity "must take place in a context of mutuality, choice, and equality and in the absence of coercion or fear" (p. 83). Thoreson et al. (1993) feel the notion of voluntary decision making in situations involving power differentials clouds the issue "with coercion both conscious and unconscious" (p. 433).

Feldman-Summers (1989), Bates and Brodsky (1989), and Fortune (1989a) all feel that meaningful consent cannot be given if there is a

power differential. Deaton, Illingworth, and Bursztajn (1992) indicate that one opinion is that "all sexual contact between therapists and patients is nonconsensual, that consent is impossible" (p. 527). Strasburger et al. (1991) stipulate that even if "counselees appear to be infantilized, incapable of consent, consent is irrelevant" (p. 862). They say the issue is fiduciary breach and abuse of power in the therapeutic relationship. This stipulation is also true of the pastor/parishioner relationship.

The man holds in trust the intimate, wounded, vulnerable, or undeveloped parts of a woman, the factors of power, trust, and dependency remove the possibility of a woman freely giving consent to sexual contact (Rutter, 1989a). As a consequence to the evidence that consent is not possible, yes even "irrelevant," "sexual activity where one is in authority is sometimes referred to as authority rape even if the abusee may have said yes or even initiated the sexual contact" (Laaser, 1991, p. 217). The victim simply wants to be nurtured by the powerful person involved.

Predation

Predation has to do with plundering and robbery. In a sense CSM is predation because the victim's emotions are damaged and feelings of safety are taken away. Some men prey sexually on vulnerable women. Individuals who have been abused, or who for some other reason are especially dependent, may become victims of predatory clergy. Predators see weakness as vulnerability and may react to the vulnerability with sexual abuse.

Many abusers are predatory repeaters who, if not reported, will injure others (Strasburger et al., 1991). A predatory therapist may

violate a client deliberately, perhaps telling a patient that sex is a legitimate form of treatment (Sherman, 1993). Barnhouse (1987) suggests some clergy use the congregation as a "happy hunting ground, depending on people's unwillingness to think ill of clergy to protect them from exposure" (p. 33).

Exploitation

Akin to predation is exploitation, which has to do with the exploiter using another for his or her own advantage without thought for the victim's welfare. While predation is more punitive and may be intended to cause harm, exploitation is selfish. White (1986) and Benson (1993) indicate professionals may manipulate the helping relationship to meet their own needs.

Contrary to the popular image of an abusing therapist being reasonably well-adjusted, Schoener and Gonsiorek (1988) give evidence that abusers are "severely disturbed, sadistic, and even violent individuals who actively exploit their clients" (p. 227). Rutter (1989a) predicts such men have an indifference to the pain of others and will repeat their exploitative behavior as many times as they are given the opportunity. He goes on to say, "Their capacity for compassion for others was wounded so early in life that it can never be recovered" (p. 224). One of Benson's (1993) subjects found exploitation difficult to admit and reluctantly admitted to exploitation with heightened anxiety and a sense of increased vulnerability. Bates and Brodsky (1989) state, "The best single predictor of exploitation in therapy is a therapist who has exploited another patient in the past" (p. 141).

Macrosystem

Factors Unique to the Ministry

The macrosystem is the consistency of a culture related to any belief system or ideology underlying such consistencies. Pastors often have a religious family background and feel a call to the ministry, unlike those who may "choose" a secular therapy vocation. This call, or divine appointment, places clergy in a special position regarding sexual conduct. Part of essential Christianity is holiness, which includes abstaining from sexual immorality. While all Christians are enjoined to practice holiness and set an example, clergy are enjoined to be exemplary in their sexual practice and purity of life. This joyful appointment should be a mantle gladly worn.

There are several ways in which pastors are different from other professionals. Clergy are unique in that they are expected to abstain from sexual misconduct for both ethical and spiritual reasons. When pastors fall, some feel it represents a loss in spiritual warfare - Satan's constant attempt to discredit the church and the Gospel of Jesus Christ.

Second, while secular therapists work with people's psyches, the pastor works with the spirit of the person, with what is closest to the person's core (Lebacqz & Barton, 1991). This may be a clue to helping clergy determine how to deal with people.

The pastor has a different work situation from other professionals. Other professionals are not enjoined to enlist their clients in psychotherapy. While the laity are supposed to join in the work of spreading the Gospel, unfortunately many parishioners leave all the work to the pastor. "This results in pastors feeling more and more

alone, resenting the unrealistic work expectations, and therefore, becoming vulnerable to using sex inappropriately as a coping mechanism" (Rediger, 1990, p. 19). Daniel and Rogers (1981) state that pastors are never free from their duties.

There is a much different social situation for clergy. They see their flock in many different situations: church, home, hospital, funeral home, etc. People may attempt to gain favor and act differently because, while they go alone to see other professionals, they are often in groups when they meet the pastor. Some social activities such as "flirting and a kind of courting behavior" occur in church, as people wear their best, look their best, and generally act their best (Lebacqz & Barton, 1991). The interaction between other professionals and clients is a different dance.

The patriarchal structure of the church makes some pastors more likely to feel they can dominate women, and some women are more vulnerable to clergy abuse. This structure not only allowed a man like Peter Donovan the position in which he could abuse women, it also protected him from the consequences (Fortune, 1989a).

A final unique feature of clergy is the physiological response people give to things or events that excite them. Shelley (1988) states, "The passion leading to spiritual fervor and the passion leading to sexual activity stem from the same kind of physiological chemistry" (p. 3). It is, therefore, easier for those who are not alert to fall, and for those who are predatory to abuse. Naive parishioners who wish to serve God can be lured into serving immoral pastors.

Theology

The obvious and easy way for pastors to avoid CSM is obedience to

scriptural mandates. Thou shalt not--Done! Unfortunately, this did not work for David (2 Sam 11) and it does not work for many clergy today. One pastor bemoaned the fact that the defense of a sheltered Christian background, with its simple, black-and-white, just-say-no repression, failed him in the almost magical force of lustful human sexuality (Anonymous, 1988).

The call to holiness continues to be unpopular. Rediger (1990) expresses the opinion that "denominational discipline has been relaxed, theology is in disarray, and an increasing number of women and men feel free to express their sexual feelings" (p. 44). Lebacqz and Barton (1991) suggest confusions about sexual feelings and behavior often reflect confusions about how to understand God. Maybe we have it backwards. We have made God in our image and worship ourselves. If we attempted to understand God, questions about sexual feelings might clear up. The plea of theological ignorance may be a case of ignoring theology.

Fuzzy theology can be combined with a lack of appreciating the holiness of God. Pastors begin to see God as a benevolent grandfather who looks the other way when they want to sin. It is possible to become so accustomed to the reality of God that we no longer stand in awe of Him. We may begin to lose sense of the awfulness of sin (Forum, 1988). Not only does bad theology give some people license to sin, it also precludes proper dealing with those who have sinned. Benson (1993) found that real change, real healing, and real reconciliation were prevented by misconceptions of forgiveness and mercy.

Role

There is a great deal of role confusion in the church today.

Clergy may feel called to preach the Gospel, but denominational officials burden them with administrative duties. Clergy may feel called to tend the flock and visit them in the fields, but popular columnists suggest that people seek out clergy for counseling and confine them to their offices. While clergy represent the first line of defense for church members in dealing with mental health problems, clergy must be adequately prepared or be able to refer counselees to someone with expertise in the given problem.

Rediger (1990) states, "The most significant contribution to clergy sexual malfeasance is the change in clergy role in church and society" (p. 113). He feels there is universal confusion about the role of clergy: they are off their pedestals, their self-image is changing, they are now on the periphery of society, and traditional views of theology and a sense of calling are in question. While Bradshaw (1977) feels new demands on clergy, compared to their 19th-century counterparts, such as administrator organizer, cause role stress and confusion. This is not a new problem as evidenced in Acts chap. 6. Even then, deacons had to be chosen so the leaders could get on with their tasks.

Balswick and Thoburn (1991) list three factors that combine to make the minister sexually vulnerable: (1) emotional emptiness felt by single, divorced, or unsatisfied women; (2) expectation that the minister is sympathetic, understanding, nurturing, caregiving; and (3) caretaking demands that drain clergy emotionally until a sexual encounter seems appealing. Another ingredient in the misconduct of some pastors is the deeply ingrained traditional view of male and female roles (Cooper-White, 1991).

Spiritual Well-Being

Overfed mortal bodies, from being too close to the table or the world's offerings, and starved souls from "following afar off" may combine to allow pastors to stray. Alcorn (1988) and Brock and Lukens (1989) stress the importance of piety in the prevention of CSM. They feel lapses in the practices of meditation, worship, prayer, and self-examination can lead to falling into sexual sin. Schaumburg (1992) suggests that people let business lead to neglect of their internal spiritual condition. Sometimes radical changes in value systems occur following periods of professional stress (White, 1986). Logical Positivism and Biblical Criticism have eroded the influence of biblical mandates.

Marie Fortune's fallen Pastor Donovan had a theology that was part human potential and part power of positive thinking mixed with an occasional, almost apologetic use of Scripture (Fortune, 1989a). Hulme (1989) feels pastors find it easier to avoid the Bible than to rationalize their actions. By avoiding biblical direction, and by not practicing Christian discipline, clergy can easily become enmeshed in the practice of sexual misconduct.

Boundaries

Strasburger et al. (1992) and Fortune (1989a) suggest one of the contributing factors to sexual misconduct is the blurring of boundaries. Sexual relationships frequently occur in the context of other boundary breakdowns, such as social relationships (Luepker & Schoener, 1989) or as simple acts of kindness or courtesy (Collins, 1989).

Lebacqz and Barton (1991) list factors that may lead to boundary violations: intimacy generated in pastoral counseling, unusual

settings, working intensely with parishioners over time, loneliness, close relationships, intimate access to people's homes and bedrooms, the privacy and isolation of their own office settings, and more opportunities for sexual expression. To this list Schoener and Conroe (1988) add: unwise treatment practices, routine hugging, face-to-face hugging, out of office settings, excessive touching, holding on lap, socializing, excessive self-disclosure, and becoming involved in the client's life. Additional factors that may be unique to clergy are unclear standards of physical contact, a blurring of the distinction between professional standards and personal relationships, and terms like "Christian love" and "sharing," which may confuse everyone involved about what is happening (Schoener & Milgrom, 1988b).

Gartrell et al. (1986) posit a series of boundary violations leading to sex: first-name basis, extended sessions, odd hours, therapist self-disclosure, hugging, fondling, and finally, intercourse. Sometimes a pastor may know that boundaries are being violated. At the point of crossing the boundary, Rutter (1989a) suggests the following thought process on the part of the pastor: test the boundary, redefine it, and, if necessary, dispense with it; he even may ask, "Can I get away with it?" (p. 156).

Several authors suggest that the unusual settings available to clergy contribute to CSM (Kardener, 1974; Schoener & Milgrom, 1988b; and Twemlow & Gabbard, 1989). Bates and Brodsky (1989) believe that patients who see the therapist during evening or weekend hours are more likely to become intimate, while Rediger (1990) feels clergy have more time and opportunity for CSM with conferences, spouse working and absent from the parsonage, and lessening attention from the congregation.

Another factor may be that today's clergy often serve wider parishes in large metropolitan areas giving them greater anonymity.

Woodward and King (1989) and Hulme (1989) feel that clergy have a greater chance of sexual misconduct because most of their colleagues are female church volunteers. Moreover, adds Hulme (1989), clergy are the only white-collar professionals who still make house calls. Fortune (1989a) points out the pastor is the only helping professional who can initiate contact with a client. Seven of eight of Benson's (1993) study related a significant lack of boundaries in their religious community.

Schoener and Gonsiorek (1988) feel that boundaries are often violated by a faulty practice style, including considerable touch or self-disclosure by the therapist, leading to much greater therapist vulnerability. At special risk are those who were sexually abused early in life yielding "certain personality disorders (which) generate unruly passions that create desperate, eroticized attachments and refusal to accept boundaries" (Sherman, 1993).

The very enmeshment the job requires is what must be avoided!! Clergy should have personal and professional boundaries that they will not cross. The boundaries that are invaded are those belonging to the parishioner. While the pastor may cross boundaries for naive or selfish reasons, Rutter (1989a) suggests, "The woman yields control over her boundaries and is victimized because men often control her physical, psychological, spiritual, economic, or intellectual well-being" (p. 23).

Clergy's Normal Reactions to Sexual Stimuli

Laaser (1991) and Rediger (1990) suggest some people do not consider the fact that clergy are human and have normal sex needs. "Most churches require their pastors to live in denial" (Editors, 1988,

p. 13) and attempt to use fear, guilt, and regulations to control sexual behavior (Schaumburg, 1992). Normal sexual attraction, when denied and misunderstood, can contribute to CSM because the problem cannot be brought into the open and dealt with. For some, countertransference is unavoidable. Recognizing this fact does not mean a pastor with a countertransference problem has to act on it. Misunderstanding Jesus' warnings has made us paranoid about admitting to temptation. Jesus said adultery can be mental. True, but to constitute adultery, the fantasy must be intentionally prolonged and mentally consummated.

Therapists are attracted by physical attractiveness, positive mental/cognitive traits, sexiness, vulnerability, and positive overall character/personality. Males mentioned physical characteristics while females mention "successfulness" as what attracted them sexually to their clients (Pope et al., 1986). Schoener and Gonsiorek (1988) suggest that while physical attractiveness of the client is a factor, more commonly, the client's personality and the nature of the client's problem contribute more to sexual misconduct.

Pope, Sonne, and Holroyd (1993) suggest sexual attraction to, or arousal with, a client causes discomfort on the part of the therapist. Rassieur (1976) recommends the countertransference attraction be interpreted, not repressed or anguished over. Pastors need to realize that nervousness or vague feelings of guilt may, and perhaps should, be labeled as sexual attraction. They also should know that this may be part of the counselee's problem as others probably respond to her/him in the same way. "The pastor who is afraid of his own sexuality may deny his erotic feelings in situations where he should be aware that he is responding in a sexually provocative or reactive fashion" (Pattison,

1965, p. 199). In addition to the pastor's anxiety and denial, the counselee is usually aware of the pastor's feelings and his/her denial causes the counselee to question his/her own perceptions and motives. Fortune (1989b) feels it is not unusual for a pastor to be sexually attracted to a parishioner and Edelwich and Brodsky (1984) suggest that "it comes as a relief to many counselors that personal reactions to clients, including sexual attraction, need not be repressed, denied, or explained away" (p. 114). Rassieur (1976) states, "Research interviews with pastors clearly show that they respond to beauty and charm the same as any other man. . . . Therefore, it should no longer be regarded as noteworthy that ministers might be attracted to women who seek their professional help" (p. 22). The same concept applies to female clergy.

Edelwich and Brodsky (1984) feel the intimacy of the therapeutic exchange, coupled with the special vulnerability that exists for both parties, can intensify sexual energy. Lebacqz and Barton (1991) suggest that people come alive when their sexuality is nonjudgmentally affirmed. They feel there is a constant presence of sexual awareness and energy, and suggest that failure to deal openly and honestly with that energy is dangerous.

Sex is a gift from God, therefore, it cannot be intrinsically bad. Although the sex drive is powerful, God would not give a great drive without a greater power of control for the responsible use of sex. It is perfectly normal to feel sexual attraction. The task is not to avoid sex but to deal with it successfully. We must strive to understand the gift of sexual expression and prevent the misuse of the gift.

Trust

Some parishioners will let their guard down when counseling with a

pastor. They may feel safe from harm, which may lead them to act in ways the pastor interprets as sexually provocative, or they may interpret any behavior on the part of the pastor as acceptable.

Feldman-Summers (1989) maintains that the relationship between therapist and counselee is a fiduciary relationship, that is, a relationship characterized by an expectation of trustworthiness, which is usually encouraged by the therapist and by society. "The practitioner occupies a position of trust because the client has put his/her welfare in the hands of the practitioner" (Feldman-Summers & Jones, 1984, p. 1060). Rutter (1989a) warns this special trust enjoins a therapist to "guard against misinterpreting as sexual the deeply passionate ways" that clients may respond (p. 143).

Author's Model

In addition to the factors suggested by different researchers in narratives and models, the literature review provided several other possible contributing factors to CSM. Because of the multiple, systemic nature of these contributing factors, an orbital model is suggested as an organizational structure. This model not only demonstrates the complex nature of CSM, it also portrays some of the limitations and delimitations of this study. Because of the systemic nature of contributing factors to CSM, any separation of factors is artificial, sometimes strained, and done only for organizational purposes. I propose a model consisting of 12 constellations of possible contributing factors to CSM (see Figure 1). The 12 constellations are: demographics, personality issues, naivete, loneliness, pathology, and midlife issues from the microsystem; family and church from the mesosystem; genetics, culture, loss/grief, and power issues from the

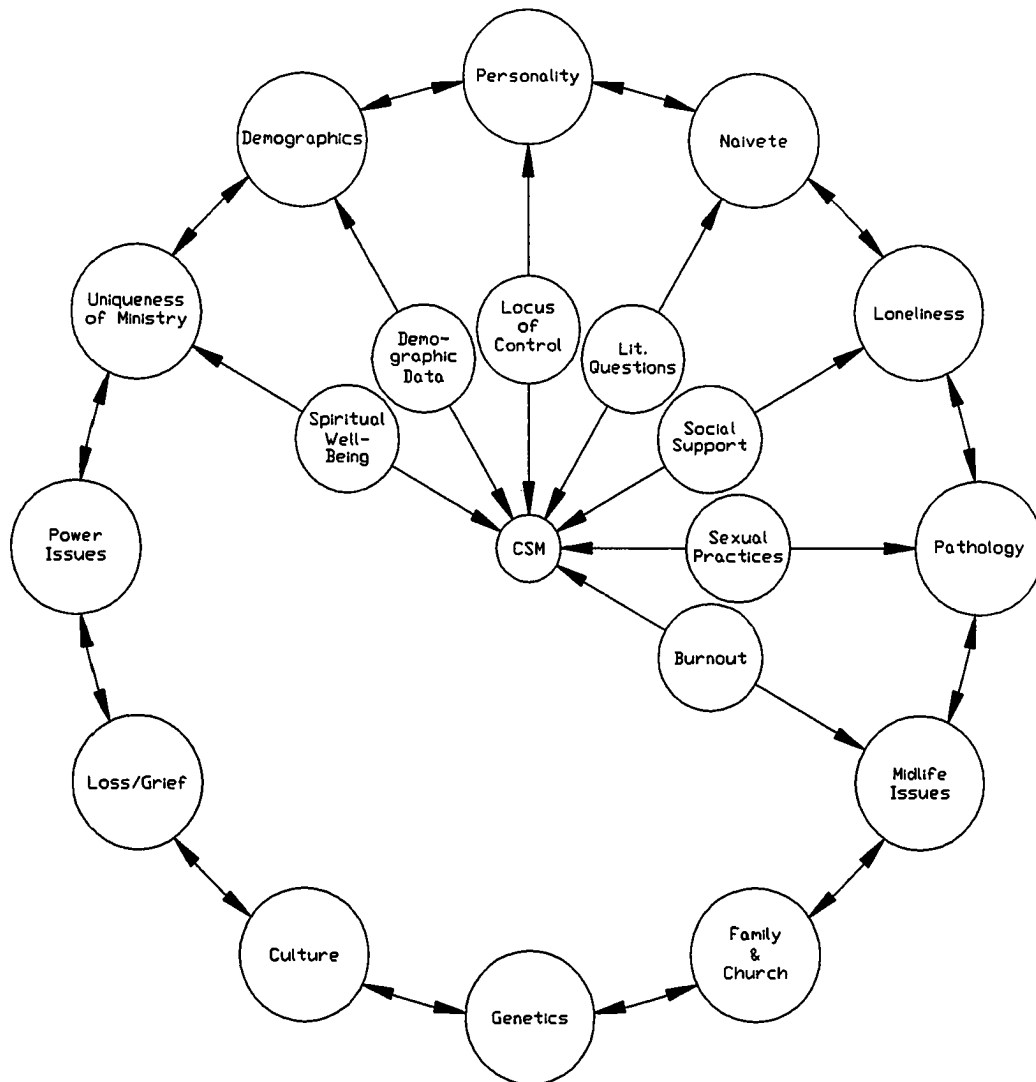


Figure 2. Interactive model for factors related to clergy sexual misconduct. The 10 research questions for this dissertation are derived from the seven subsystems in the middle orbit.

exosystem, and issues unique to the pastoral ministry from the macrosystem. Each constellation was chosen with consideration of the ecosystemic theoretical structure of the study, as well as the importance of the constellation based on the literature review. Lines with arrows at each end are drawn to show the interactive nature of the constellations. The rest of the constellations have similar interconnecting relationships.

The literature review provides the basis for the outer orbit, which contains grouped but interacting constellations of factors. As shown in the middle orbit of Figure 1, there are seven individual subsystems from the constellations, which I believe are strong factors contributing to CSM, which have been operationally defined for the purpose of this study, and which can be studied using a cross-sectional survey design. The 10 research items considered in this study include: spiritual well-being, locus of control, burnout, social support, erotic thoughts and feelings, premarital activities, extramarital acts of fantasy and viewing pornography, counseling practices, demographic factors, and professional issues. Descriptions of the measurement techniques can be found in the instrumentation segment of chapter 3.

Summary

There has been an attempt, in the review of the literature, to present the large amount of interest in the subject of CSM. The contributing factors to CSM are many and varied; some of them may not be measurable. To this point in time, very little has been done to establish an empirical basis for analyzing the problem. However, the above-mentioned factors can be examined for relevance and the intent of this investigation is to determine if they have a measurable affect.

CHAPTER THREE

METHODOLOGY

Introduction

The purpose of this study was to investigate the relationship between personality, situational, and demographic factors, and clergy sexual misconduct. This chapter describes the design of the study, the sample and how it was chosen, the procedures, the instrumentation, the research hypotheses, and statistical methods used to analyze the data of the study.

Design

This study utilized a survey research design in which spiritual well-being, locus of control, burnout, social support, related sexual conduct, counseling practices, demographic, professional factors, and clergy sexual misconduct were measured. Questionnaires were sent to a sample of active parish ministers to assess whether or not they had participated in sexual misconduct and which, if any, of the above factors may have occurred in their lives that may be related to their involvement in sexual misconduct. Each questionnaire consisted of a battery of selected instruments.

A pilot study was conducted to clarify the content of the questionnaire, to validate the format of the questionnaire, and to determine the adequacy of the instructions for the different scales and

questions. The pilot study questionnaire included a request for suggestions and/or changes. There were no suggestions for changes, so the questionnaire was used as designed for the main study.

Population and Sample

The target population for this study was active clergy in the United States of America. The sample was selected from subscribers of Leadership magazine for two reasons. First, this group was used for a study in 1988 that assessed clergy involvement in sexual misconduct. Second, while the respondents were not asked to identify themselves by denomination, the sample included clergy from 26 different religious denominations. Presently, there are 56,000 subscribers to Leadership magazine, 80% of whom are pastors. A sample of 530 names from the list of active pastors was selected by a simple random process. Only mailing addresses that included the name of a church were used to increase the chance of reaching active pastors.

Procedures

Pilot study

The questionnaire was written and used in a pilot study to give opportunity for clergy to clarify directions and questions. Thirty of the 530 names obtained from Leadership Magazine were randomly chosen and used for the pilot sample; the other 500 names were used for the main study. Those who received the pilot questionnaire did not receive the main study questionnaire.

The pilot study packet included a cover letter explaining the purpose of the study (see Appendix A for letters), emphasizing the importance of the recipient's participation, and asking for their help

in clarifying the directions and questionnaire items. To simulate the main study as closely as possible, the trial questionnaire and a self-addressed stamped return envelope were included. One week after the pilot study was mailed, a thank-you/reminder card was sent.

There were 12 responses (40%) to the pilot study, 11 males and 1 female. Of the respondents, the female and 2 males admitted to sexual misconduct.

Main Study

In preparation for the questionnaire, several clergy were interviewed by telephone. They were asked what would cause them to pick up the pre-letter, what would cause them to open it, what would cause them to read it, and what would cause them to decide to respond to the questionnaire when it was received. The answers included the following suggestions: use an envelope that is not white or manila, use first-class postage, hand-address each envelope with a personalized return address, use a cover letter that demonstrates the usefulness of the study to the pastor individually and the church in general, and make it appear manageable so that it does not take too much time.

The main study mailing consisted of three steps. A pre-letter was sent, followed a week later by the questionnaire packet with a cover letter, and followed 2 weeks later by a postcard that was a combination thank-you/reminder. Color-coordinated "Private Stock" envelopes, stationery, and questionnaires were used with the hope that the color and quality of the materials used would generate a higher return rate. Mailings were done on Fridays with the thought that a questionnaire received early in the week might receive more attention than one

received later in the week when a pastor's mind might be pre-occupied with the coming weekend services.

The pre-letter was personal in style, indicating the nature of the study, explaining its usefulness, informing the pastor that the questionnaire packet would follow in 1 week, requesting his/her cooperation, and signed by hand. The rationale for the pre-letter was to stress the importance of the study and to give clergy time to prepare their thoughts before they received the questionnaire packet.

The questionnaire packet included a cover letter reiterating the reason for the study, the questionnaire, and a self-addressed, stamped envelope (SASE). The SASE had a mailing label, whereas the pre-letter and questionnaire packet were hand-addressed. Hand-addressing was done in the hope that clergy would be more inclined to open a hand-addressed packet. The questionnaire packet was color-coordinated with the pre-letter for recognition purposes.

The postcard used mailing labels to address the respondent. The same type return address labels were used to help identify the card as part of the study. The rationale behind using a postcard was that those who did not want to do the study would have discarded the questionnaire, while some clergy may have needed a reminder to complete the questionnaire. It was felt that the additional expense of mailing 500 more questionnaires would not elicit enough of a return to warrant the cost. About 40 questionnaires were returned following the postcard's mailing.

The pastors were informed that participation was voluntary and that they should not respond to the questionnaire if it caused undue distress. Pastors were encouraged to obtain professional help if they

felt disturbed after either filling out and sending in the questionnaire or deciding not to fill out the questionnaire. They were informed that all results were strictly confidential and that respondents were anonymous--that there would be no attempt to link any data to specific people. The pastors were instructed to answer as honestly as possible, since this would give the most valid results. For purposes of the study it was assumed that each individual was able to understand and respond to the respective test items, and that each individual responded openly and honestly to each test item.

Instrumentation

A battery of eight instruments was used in this study to determine the extent of sexual misconduct and the factors that may be related to it. Three of the instruments were presented as prepared by their authors: the Spiritual Well-Being Scale, the Brown Locus of Control Scale, and the Maslach Burnout Inventory. Three measures were adapted from their original form: the 2 Social Support Scales, and the Clergy Sexual Misconduct Scale (the dependent variable). Five sub-tests were derived from existing tests and the review of the literature: Counseling Practices, two categories of Pastoral Sexual Conduct, professional issues, and demographic factors. The content of these sub-tests was based on the theoretical model discussed in chapter two.

Spiritual Well-Being

The Spiritual Well-Being (SWB) Scale is an instrument developed by C. W. Ellison and R. F. Paloutzian, revised in 1982 and published by Ellison in 1983. The SWB Scale was purchased from the author. The SWB Scale is a self-reported, paper-and-pencil measure that was developed to

measure both religious and existential well-being. This test was chosen because it was felt that a poor spiritual foundation would contribute to the choice of becoming involved in CSM (Alcorn, 1988; Brock & Lukens, 1989; Schaumburg, 1992).

The SWB consists of 20 items rated on a 6-point Likert-type scale: 6 = very strongly agree, 5 = strongly agree, 4 = agree, 3 = disagree, 2 = strongly disagree, or 1 = very strongly disagree. Reverse scoring is used for negatively worded items. Ten of the items (odd numbers) are designed to measure Religious Well-Being and 10 items (even numbers) measure Existential Well-Being. Those items that contain a reference to God are summed to provide a Religious Well-Being subscale score, and the remaining 10 are summed to measure Existential Well-Being. A high score on each scale indicates a higher degree of Spiritual Well-Being.

In the Paloutzian and Ellison (1982) study, over 500 respondents, including men and women, housewives, college students, young adults and senior citizens, high-school students, married and single persons, religious and non-religious people, and people from large cities, small cities, and rural areas were tested. Spritual Well-Being has been found to be related to several types of religious variables. Those who identify themselves as "born again" Christians, by virtue of a self-selected statement emphasizing their acceptance of Jesus as personal Savior and Lord, typically have more positive spiritual, religious, and existential well-being than either "Ethical" Christians, who describe themselves primarily in terms of adherence to the ethical and moral teachings of Jesus, or non-Christians. Ellison and Economos (1981) found that the average number of Sunday services attended each month was significantly correlated with SWB. Though the average number of times

that one had devotions each week was not associated with SWB, the average amount of time spent per daily devotional period was significantly related to SWB. Spiritual Well-Being was also positively related to the grounding of one's own positive self-evaluation in God's acceptance. Ellison (1983) suggested that several developmental background variables have been found to be related to SWB, demonstrating that human beings operate in multi-dimensional systems best described in terms of several interactive subsystems. Thus, this scale fits well with the ecosystemic approach used in this study to determine factors related to CSM. Factor analysis of the 20 items using varimax-rotation on data obtained from 206 students at three religiously oriented colleges revealed that they clustered together essentially as expected (Paloutzian & Ellison, 1982). The first three eigenvalues emerging from the analysis were 7.136, 2.716, and 0.859. Two factors were retained. All of the religious items loaded on the Religious Well-Being factor. The existential items appeared to load onto two sub-factors, one connoting life direction and one related to life satisfaction. The correlation between the subscales has ranged from .62 ($p < .001$) in two studies with the initial 15-item version of the scale to .32 ($p < .001$) for the revised scale (Ellison, 1983). High correlations have also been found between SWB and Religious Well-Being (RWB) ($r = .90$) and Existential Well-Being (EWB) ($r = .59$). The results of factor analysis also lend support to the two-dimensional conceptualization of the scale.

Test-retest reliability coefficients obtained from 100 student volunteers at the University of Idaho were .93 (SWB), .96 (RWB), and .86 (EWB). Coefficient alphas, an index of internal consistency, were .89 (SWB), .87 (RWB), and .78 (EWB) (Paloutzian & Ellison, 1982). The

magnitude of these coefficients suggests that SWB has high reliability and internal consistency. Table 1 shows the subscales, item numbers, and Cronbach's alpha for Paloutzian and Ellison's (1982) study and the CSM study.

Table 1

Contents and Cronbach's Alpha for the Spiritual Well-Being Scale

Subscale	Items	Cronbach's Alpha	
		Original ^a	CSM Study
Religious Well-Being	1, 3, 5, 7, 9, 11, 13, 15, 17, 19	.87	.80
Existential Well-Being	2, 4, 6, 8, 10 12, 14, 16, 18, 20	.78	.83

^aValues are from Paloutzian and Ellison (1982).

Brown Locus of Control Scale

Locus of control was measured by the Brown Locus of Control Scale (BLOCS), devised and published by Brown (1990). Permission to use the BLOCS was obtained during a telephone interview with the author.

Rotter (1966) identified two locus of control factors: (1) internal, the belief that individual actions are instrumental in producing results, and (2) external, the belief that events are determined by fate, chance, or luck. Levenson (1974) suggested the external concept was too broad and divided the concept into dimensions of fate, chance, or luck and a dimension referred to as powerful others.

The BLOCS was developed along the lines suggested by Levenson (1974) but considers one dimension of external control in a more social context (e.g., friends, boss, and other social groups) as opposed to an abstract context (e.g., fate or chance). That is, in addition to an internal component of locus of control, the BLOCS divides the external component of locus of control into two factors, "external other" and "external social," creating three subscales. Thus, the BLOCS identifies three dimensions of control: (1) Internal--in which the individual feels personal control; (2) External Social--in which the person feels controlled by social interaction factors such as friends, intimates, work, and/or social groups; and (3) External Other--where fate, chance, or some abstract authority are perceived as controlling influences. The BLOCS consists of a total of 25 items and yields three scores, one each for Internal, External Social, and External Other. A high score on any one of the three subscales indicates a higher level of that attribute.

The BLOCS is completed by rating 25 items on a 6-point Likert type scale: 6 = very strongly agree, 5 = strongly agree, 4 = agree, 3 = disagree, 2 = strongly disagree, or 1 = very strongly disagree. The respondents circle the number related to their choice. Scoring of the BLOCS is easily done by referring to a key, which lists the items making up each of the three subscales.

Reliability in the form of stability (test-retest) and internal consistency estimates (coefficient alpha) has been reported. Test-retest reliability was conducted with the data from a study by Brown (1983). Of the 114 students in that study, 92 completed the scale again after a 2-week interval. Coefficients of .88, .91, and .84 were found for the Internal, External Social, and External Other subscales

respectively. For internal consistency, estimates of .74, .71, and .66 for the three subscales, respectively, were reported in the study by Brown (1983).

The BLOCS has been shown to be reliable across various samples with validity demonstrated in a variety of studies. Most important, it appears that the delineation of externality may be perceived more broadly than the narrow-ordered versus unordered view of Levenson (1974). Results from the numerous studies utilizing the BLOCS suggest that a conceptualization of externality that includes a closer personal context is useful (Brown, 1990, pp. 377-381).

Table 2 lists the subscales of the BLOCS as they appeared in the questionnaire used in this study, the item number in each scale and the internal consistency results of the original BLOCS and the CSM study.

Burnout

The Maslach Burnout Inventory (MBI) was chosen because several authors suggested burnout, primarily during middle age, might be a contributing factor to CSM (Balswick & Thoburn, 1991; Brock & Lukens, 1989; Brodsky, 1989). The Maslach Burnout Inventory for Human Service was purchased and used by permission.

Christina Maslach and Susan E. Jackson published and copyrighted the Maslach Burnout Inventory, Second Edition, in 1986. The MBI is a self-reported, paper-and-pencil measure that was developed to measure a syndrome of Emotional Exhaustion (EE), Depersonalization (DP), and reduced Personal Accomplishment (PA) that can occur among individuals who do "people work" of some kind. Twenty-two questions are answered on a scale of "How Often": 0 = Never, 1 = A few times a year or less, 2 = Once a month or less, 3 = A few times a month, 4 = Once a week,

Table 2

Contents and Cronbach's Alpha for the Brown Locus of Control Scale

Subscale	Items	Cronbach's Alpha	
		Original ^a	CSM Study
Internal	24, 29, 33, 36, 39	.74	.33
	40, 41, 42, 45		
External Other	21, 26, 27, 28, 30	.71	.73 ^b
	31, 34, 35, 43		
External Social	22, 23, 25, 32, 37	.66	.33
	38, 44		

^aValues are from Brown (1983).

^bExternal Other was the only reliable scale for this study.

5 = A few times a week, to 6 = Every day. The results of the test indicate higher scores are more likely to experience higher EE and DP, and reduced PA. The MBI is intended for use in studies of people in the helping professions.

Maslach and Jackson (1986) performed a factor analysis of the 22 items, based on combined samples ($n = 1025$). Principal factoring, with iteration plus an orthogonal rotation, yielded three factors with eigenvalues greater than 1. The factors that emerged were similar for both the frequency and the intensity ratings.

In another study, internal consistency, in combined samples, was estimated by Cronbach's coefficient alpha ($n = 1316$) as follows: the reliability coefficients of the subscales were .90 for Emotional

Exhaustion, .79 for Depersonalization, and .71 for Personal Accomplishment. Data on test-retest reliability of the MBI have been reported for two samples as .82 for EE, .60 for DP, and .80 for PA. Although these coefficients range from low to moderately high, all are significant beyond the .001 level (Maslach & Jackson, 1986). Table 3 shows the subscales, the numbers of their contents, and Cronbach's alpha for Maslach and Jackson's study and the CSM study.

Table 3

Contents and Cronbach's Alpha for the Maslach Burnout Inventory

Subscale	Items	<u>Cronbach's Alpha</u>	
		Original ^a	CSM Study
Emotional - Exhaustion	69, 70, 71, 74, 76 81, 82, 84, 88	.90	.89
Depersonalization	73, 78, 79, 83, 90	.79	.69
Personal - Accomplishment	72, 75, 77, 80, 85 86, 87, 89	.71	.78

^aValues are from Maslach and Jackson (1981).

Social Support Scales

The concept of social support was measured because I felt a measure of social support would test the systemic areas of loneliness, supervision, and family support. Several authors felt loneliness

(Rediger, 1990; Rutter, 1989a; and Steinke, 1989) and social loss (Coleman & Schaefer, 1986) might contribute to CSM.

Pierce, Sarason, and Sarason (1991) developed and published the Quality of Relationships Inventory (QRI). The QRI is a self-report, paper-and-pencil measure that was developed to measure relationship-specific perceptions of available support. The subjects tested were 94 male and 116 female undergraduates in an introductory psychology course. Subjects met with an experimenter in small groups of 10-20 to complete measures of the quality of past and current relationships, globally perceived available social support, and loneliness. Twenty-nine items were rated on a response scale.

The QRI has three subscales measuring social support, conflict, and depth of relationship. Subjects respond to the scale for specific individuals, i.e., father, mother, or friend. That is, the QRI Support scales assess perceptions of social support related to specific relationships rather than to a general perception of social support.

The QRI scales and general perceived available support measures were consistently correlated to the loneliness measure. Subjects who perceived high levels of available support from their mother, father, or friend reported less loneliness than did other subjects. Among the QRI Support scales, perceptions of support from a friend were especially strongly related to loneliness ($r = -.446$, $p < .001$) (Pierce et al., 1991). Subjects who reported high levels of generally available support described themselves as less lonely than other subjects. Among the QRI scales, friend-support was the most consistent predictor of self-reported loneliness. Loneliness may be part of a coherent personality constellation that includes both feelings that one's social needs have

gone unmet and lack of confidence in the availability of others to meet those needs in the future. Accumulating evidence buttresses the hypothesis that general perceptions of available support reflect a personality characteristic that is called the sense of support. The sense of support encompasses the belief that one is loved, valued, cared for, and that others would gladly do what they can to help regardless of personal circumstances. For the CSM study, adaptations of the seven questions comprising the Social Support component of the QRI were chosen because of the possibility that a feeling of lack of social support may be a personality characteristic and because of the possible relationship between Social Support and loneliness. The social support component of the QRI was adapted for the first of two social support scales in this study.

The second part of the social support scale in this present study was adapted from the Shortened Social Support scale (also called SSS) reported by Funch, Marshall, and Gebhardt (1986). It is a paper-and-pencil self-administered scale that rates the amount of support received from each of several sources with respect to a specific situation. Individuals were asked to rate the support received on a scale of 1 (not helpful at all) to 4 (completely helpful).

Funch et al. (1986) also found internal consistency was generally acceptable, ranging from 0.61 to 0.84. These Cronbach's alphas were basically stable for different age and sex groups, which suggests that individuals tend to evaluate support received from different sources in the same fashion. Table 4 presents the scales, item numbers, and Cronbach's alpha scores for the two social support scales.

Table 4

Contents and Cronbach's Alpha for the Social Support Scales

Subscale	Items	<u>Cronbach's Alpha</u>	
		Original ^a	CSM Study
Count-on Social Support	54 - 61	--	.90
Helpful Social Support	62 - 67	.61 - .84	.71

^aValues are from Funch, Marshall, and Gebhardt (1986).

In summary, the Social Support Scale is a brief and easy-to-administer instrument that can yield both a very general measure of network size or source availability, and a measure of perceived support. The Social Support Scale behaves in a way consistent with other, longer instruments and appears to possess acceptable reliability and validity. While these results are only suggestive, they support the potential value of the Social Support Scale as a replacement for, or a supplement to, more elaborate social support measures currently in use (Funch et al., 1986).

Derived Instruments

Two of the constellations listed in the theoretical framework did not have established tests because of their uniqueness to clergy. These areas were Pastoral Sexual Conduct (premarital and extramarital) and Counseling Practices. Questionnaire items surveying these categories were based primarily on material drawn from the general review of literature.

The following process was used to select the items to test these aspects of clergy behavior. Several questions were written regarding possible contributing factors to CSM. As the problem was studied, the questionnaire developed, and CSM defined more carefully, the list was reduced to 25 items. These 25 items were put in checklist form and sent to several people who were working or writing extensively in the field of CSM. They were asked to check the factors they felt were salient and to add any others. Those items the judges agreed upon as important were included in the questionnaire.

Pastoral Sexual Conduct

Pastoral sexual conduct was chosen as a sub-test for this study because of the old adage: the best predictor of behavior is past behavior. Some of the questions in this section were adapted from the study done by Christianity Today (Leadership, 1988). Others were devised by considering what charges were brought in legal cases (Maloney et al., 1986) and by determining factors brought before counselors by victims of sexual misconduct. Still others were derived from the review of the literature. Pastoral sexual conduct was divided into two categories. The first category included erotic thoughts and feelings about parishioners or counselees and was measured by a set of eight items. These items were gleaned from the literature review. Cronbach's Alpha for this scale was .72. The second category included premarital sexual conduct, previous to entry into the ministry, and extramarital conduct, concerning fantasizing about a non-spouse and viewing pornography.

Counseling Practices

Counseling practices items were added to this survey because several authors suggested a significant number of those involved in CSM did so because they were naive or untrained and indulged in practices that got them into trouble because of these deficiencies (Edelwich & Brodsky, 1984; Fortune, 1989a; Lebacqz & Barton, 1991; Rediger, 1990; and Schoener & Gonsiorek, 1988).

The counseling practices items were written based on the review of literature related to CSM. There are several areas in which clergy may act without knowledge of the possible results of their actions. It was assumed that improper training or a lack of knowledge may have caused participation in CSM.

Sexual Misconduct

This segment of the test determined whether or not the respondent admitted to sexual misconduct--the dependent variable in this study. The instrument consisted of two questions chosen from the Christianity Today study (Leadership, 1988).

The definition of Clergy Sexual Misconduct used in this study stipulates a pastor is involved in CSM if he/she responds positively to either or both of the selected questions in the CSM section that admit sexual intercourse with a non-spouse or other sexually arousing physical contact with a non-spouse.

The CSM subscale is a self-reported, paper-and-pencil measure that was developed to measure aspects of CSM. Its two items determine whether or not a pastor admitted to CSM, and, if so, the number of times, the number of partners, their respective ages at the time, and what category the partner belonged to.

Statistical Analysis

The following null hypotheses were tested.

1. A pastor's spiritual well-being is not related to involvement in Clergy Sexual Misconduct.
2. A pastor's locus of control is not related to involvement in Clergy Sexual Misconduct.
3. A feeling of burnout is not related to a pastor's involvement in Clergy Sexual Misconduct.
4. A pastor's perception of social support is not related to involvement in Clergy Sexual Misconduct.
5. Erotic thoughts concerning parishioners or counselees are not related to involvement in Clergy Sexual Misconduct.
6. A pastor's premarital sexual activities are not related to involvement in Clergy Sexual Misconduct.
7. A pastor's viewing of pornography or sexual fantasizing about a non-spouse are not related to involvement in Clergy Sexual Misconduct.
8. A pastor's counseling practices have no effect on involvement in CSM.
9. There are no demographic factors that have an effect upon a pastor's involvement in CSM.
10. A pastor's professional activities are not related to involvement in Clergy Sexual Misconduct.

The analysis of data consists of three parts: the incidence and nature of the misconduct, descriptive analysis of CSM, and data analysis including Chi-square, *t*-tests, and discriminant analysis. For hypotheses 1 through 5, two different tests were used to determine

significant differences between those who were involved in sexual misconduct ICSM and those who were not NCSM. First, each scale item was tested using a t-test to determine the significance of the difference between the means of ICSM and NCSM. Then, the scale means were tested using a t-test to determine if there were significant differences between ICSM and NCSM.

Hypotheses 6 through 10 were tested using non-parametric tests. Individual items were tested using Chi-square analysis to determine if there were any significant differences between ICSM and NCSM.

Finally, discriminant analysis was used to determine if there were factors that might predict clergy involvement in sexual misconduct. Discriminant analysis was used because it investigates the interaction of the forces that influence a person to become involved in CSM and supports the ecosystemic approach used in this study.

Summary

A survey design was used to elicit active pastors' responses to statements concerning sexual misconduct and possible contributing factors to that misconduct. The population and sample of the study were described. The procedural steps in developing the questionnaire were listed. Several scales and/or test items were adopted, adapted, or devised to measure the alleged contributing factors. The validity and reliability of these scales were discussed, and organizational tables were presented. Finally, the statistical analysis, given in detail in chapter 4, was outlined.

CHAPTER FOUR

RESULTS

Introduction

The purpose of this study was to determine if there are relationships between personality, situational, or demographic factors and Clergy Sexual Misconduct (CSM). In this chapter the sample is described and the following areas of clergy professional and personal life are examined: spiritual well-being, locus of control, burnout, social support, erotic thoughts and feelings about parishioners and/or counselees, premarital sexual practices, use of pornography or fantasizing, counseling practices, demographics, and professional information.

Description of Sample

The target population of the study was full-time clergy who were active in a parish ministry. The sample was chosen from the subscription list of Leadership magazine because its population represented a sample of men and women from many different denominations distributed throughout the United States. Names of clergy were chosen when a church address was given to ensure a better chance of clergy contact and to provide anonymity from spouses. Five hundred questionnaires were mailed. Two hundred seventy (54%) were returned. Of those returned, 2 declined to answer because they were not actively

serving parishes and 19 filled out the questionnaire but were not serving parishes at the time of the study. The remaining 249 responses served as the final sample for the study. Clergy were categorized as being Involved in Sexual Misconduct (ICSM) if they endorsed either a statement indicating sexual intercourse or sexual contact with a non-spouse while said clergy were in active ministry. Those not involved were categorized as Not involved in Sexual Misconduct (NCSM).

Descriptive Analysis of Demographics

Table 5 shows demographic characteristics of the sample (gender, birth order, marital status, number of marriages, and post-high-school education). Ninety-five percent of the respondents were males. Almost half the respondents were first-born or "only" children. A greater percentage of ICSM were last-born. A greater percentage of ICSM than those Clergy Not involved in Sexual Misconduct (NCSM) reported being single, divorced, or experiencing multiple marriages. A small percentage of ICSM had earned bachelor's degrees while a larger, evenly divided percentage held master's or doctoral degrees.

In addition to the information in Table 5, the clergy responding to this study had a mean age of 46 years with a standard deviation of 9.9 years. The average age when CSM occurred was 40 for pastors and 36 for their partners. Pastors involved in CSM (ICSM) ranged from 21 to 58 years of age at the time of their involvement. Eighteen percent were in their 20s, 41% in their 30s, 26% in their 40s, and 15% in their 50s. If the ages from 35 to 49 are arbitrarily used to classify middle age, 46% of the pastors involved in CSM were younger than middle age, 46% were middle-aged, and 8% were above middle age. Forty-six percent of their partners were persons outside the congregation, 26% members of the

congregation, 15% staff members, 8% volunteer workers, and 5% were described as counselees.

Descriptive Analysis of Professional Activities

Table 6 shows the results of questioning the sample regarding hours worked per week, number of hours involved in counseling per week, and number of post-degree courses or workshops regarding counseling that were attended. Approximately half of each group reported working 50-59 hours per week. The same percentage of ICSM as NCSM reported working 60-plus hour weeks. About 60% of the clergy reported spending up to 4 hours a week doing counseling. Thirty percent indicated they counseled between 5 and 9 hours per week. The data revealed that, while many clergy have taken courses and workshops in counseling, a majority of them (approximately 90%) spend less than 10 hours per week counseling their parishioners. Approximately 60% of the total group had attended 4 or more counseling workshops, with those involved in sexual misconduct exceeding those who were not by 8 percentage points.

Univariate Statistics of Individual Items

Tables 7 through 17 list the item statements for each subscale and provide the mean and standard deviation for pastors not involved in CSM (NCSM) and for pastors involved in CSM (ICSM). Comparisons between NCSM and ICSM using *t*-tests are presented.

Table 5
Descriptive Demographics

	<u>NCSM</u>		<u>ICSM</u>	
	<u>n</u>	<u>%</u>	<u>n</u>	<u>%</u>
Gender				
Male	207	96	32	94
Female	8	4	2	6
Birth Order				
Only child	13	6	2	6
First-born	91	42	14	41
Second-born	52	24	8	23
Other	29	14	3	9
Last-born	30	14	7	21
Marital Status				
Single	6	3	3	9
Married	209	97	30	88
Divorced	0	0	1	3
Separated	5	2	-	-
Number of marriages				
None	2	1	1	3
One	204	95	28	82
Two or more	9	4	5	15
Post-high-school education				
Non-degree	10	5	2	6
BA	42	20	3	9
MA	125	58	23	67
PhD	38	17	6	18

Table 6

Descriptive Professional Activities

	<u>NCSM</u>		<u>ICSM</u>	
	<u>n</u>	<u>%</u>	<u>n</u>	<u>%</u>
<hr/>				
Hours worked per week				
Less than 30	4	2	-	-
30 - 39	7	3	-	-
40 - 49	59	27	11	32
50 - 59	100	47	16	47
60 plus	45	21	7	21
Hours counseling per week				
0 - 4	135	63	21	62
5 - 9	66	31	10	29
10 - 14	9	4	2	6
15 - 19	4	2	1	3
20 plus	1	-	-	-
Total number of courses/ workshops in counseling attended				
0	10	5	2	6
1	17	8	1	3
2	29	14	3	9
3	31	14	5	15
4	27	13	2	6
5 or more	101	46	21	61

Spiritual Well-Being

The spiritual well-being of clergy surveyed was examined using the Spiritual Well-Being scale, which measures Religious Spiritual Well-Being (RSWB) and Existential Well-Being (ESWB). Table 7 lists the statements from the RSWB subscale. Four items from this scale were significant at the 0.05 level.

In general, all clergy reported being well satisfied with the religious aspects of their lives. Clergy were consistent in answering those questions that were worded oppositely. For instance, they strongly agreed with statement 3, "I have a personally meaningful relationship with God," while strongly disagreeing with statement 19, "I don't have a personally satisfying relationship with God." However, NCSM were significantly more satisfied with their relationship with God ($p < .05$).

Statement 5 elicited a response to the statement, "My relationship with God helps me not to feel lonely." Both NCSM ($M = 5.20$) and ICSM ($M = 4.74$) agreed strongly that their relationship with God helps them not to feel lonely. However, NCSM agreed significantly more strongly to this statement than ICSM ($p < 0.001$). In general, clergy involved in CSM (ICSM) scored lower on all positively worded items and higher on all negatively worded items than those not involved in CSM (NCSM).

Table 8 lists the items from the External Well-Being subscale. Most clergy felt that life was a positive experience with a meaningful purpose. They were less certain about feelings of satisfaction and their futures.

Table 7

Religious Spiritual Well-Being

Statement	NCSM (n=215)		ICSM (n=34)		df	t	Prob
	M	SD	M	SD			
SWB1 I believe that God loves me and cares about me.	5.94	.25	5.88	.33	247	1.05	.30
SWB3 I have a personally meaningful relationship with God.	5.60	.60	5.27	.83	247	2.27	.03
SWB5 My relationship with God helps me not to feel lonely.	5.20	.84	4.74	.75	247	3.02	.00
SWB7 I feel most fulfilled when I'm in close communion with God.	5.49	.77	5.41	.78	247	0.57	.57
SWB9 My relation with God contributes to my sense of well-being.	5.56	.62	5.56	.56	246	-0.02	.98
SWB11 I believe that God is concerned about my problems.	5.71	.53	5.68	.48	246	0.35	.73
SWB13 I don't find much satisfaction in private prayer with God.	5.01	1.11	4.50	1.30	247	2.42	.02
SWB15 I believe God is impersonal, not interested in daily situations.	5.80	.65	5.56	.99	245	1.18	.25
SWB17 I don't get much personal strength and support from my God.	5.51	.83	5.35	.92	247	0.99	.32
SWB19 I don't have a personally satisfying relationship with God.	5.43	.79	4.97	1.14	247	2.25	.03

Note. The range of scores is from 1 to 6: 6 = very strongly agree, 5 = strongly agree, 4 = agree, 3 = disagree, 2 = strongly disagree, 1 = very strongly disagree. Degrees of freedom are adjusted for unequal variance. Items 13, 15, 17, and 19 are recoded.

Table 8
Existential Spiritual Well-Being

Statement	NCSM (n=215)		ICSM (n=34)		df	t	Prob
	M	SD	M	SD			
SWB2 I feel that life is a positive experience.	5.23	.80	5.12	.84	247	0.77	.44
SWB4 I feel very fulfilled and satisfied with life.	5.06	.79	4.62	.78	247	3.04	.00
SWB6 I feel good about my future.	5.17	.78	5.00	.74	247	1.21	.23
SWB8 Life doesn't have much meaning.	5.68	.61	5.68	.77	247	0.02	.98
SWB10 I believe there is some real purpose for my life.	5.62	.58	5.56	1.11	247	0.60	.55
SWB12 I don't enjoy much about life.	5.49	.74	5.29	1.12	246	0.99	.33
SWB14 I don't know who I am, where I'm from, or where I'm going.	5.57	.77	5.73	.57	247	-1.48	.15
SWB16 I feel unsettled about my future.	1.18	1.13	1.18	1.17	247	0.00	.99
SWB18 I feel a sense of well-being about my life's direction.	4.95	.98	4.65	1.10	246	1.63	.10
SWB20 I feel that life is full of conflicts and unhappiness.	1.79	1.25	1.82	1.17	247	0.16	.87

Note. The range of scores is from 1 to 6: 6 = very strongly agree, 5 = strongly agree, 4 = agree, 3 = disagree, 2 = strongly disagree, 1 = very strongly disagree. Degrees of freedom are adjusted for unequal variance. Items 8, 12, and 14 are recoded.

Clergy involved in CSM ($M = 5.06$) were significantly less satisfied with life than NCSM ($M = 4.62$) ($p < 0.001$). While answers were still consistent between positively and negatively worded items, there was greater variability in responses regarding the future conflicts in life. Clergy did not respond as strongly to the external well-being items as to the religious well-being items. Again, ICSM tended to score lower on the positively worded items and higher on the negatively worded items than NCSM.

Locus of Control

The Brown Locus of Control Scale (BLOCS) was used to measure motivational attributes. It consists of three subscales, Internal Locus of Control (ILOC), External Social Locus of Control (SLOC), and External Other Locus of Control (OLOC). While only the OLOC scale was reliable enough to use as a scale in this study, the individual items from ILOC and SLOC are listed for their respective interests. Table 9 lists scale items from the ILOC subscale.

Two items were significant in this scale ($p \leq .05$). Clergy involved in CSM ($M = 4.68$) felt less strongly than NCSM ($M = 4.98$) that relationships with people need work. Clergy involved in CSM ($M = 4.62$) felt more strongly than NCSM ($M = 4.24$) that they were generally able to take care of their personal interests.

Table 10 lists the items from the Social Locus of Control (SLOC) subscale. There were no significant differences between ICSM and NCSM on any of the means of the SLOC items.

Table 11 lists items from the Other Locus of Control (OLOC) subscale. These statements reflect how clergy felt about control exerted by outside forces other than people, i.e., accidents, luck, or

Table 9
Internal Locus of Control

Statement	NCSM (n=215)		ICSM (n=34)		df	t	Prob
	M	SD	M	SD			
LOC24 I am fairly able to determine what will happen to my life.	4.00	.93	4.18	.67	246	1.38	.17
LOC29 I make mistakes - accidents just don't happen.	3.85	1.11	3.97	1.06	247	-0.61	.54
LOC33 Most of the time, I control what happens in my life.	4.01	.86	4.27	.75	245	-1.60	.11
LOC36 Close relationships with people don't just happen, they need work.	4.98	.86	4.68	.77	247	1.94	.05
LOC39 My actions determine my life.	4.23	.91	4.35	.77	247	-0.73	.47
LOC40 Hard work will get me where I want to go.	3.92	.87	4.21	.91	246	-1.80	.07
LOC41 I can generally take care of my personal interests.	4.24	.76	4.62	.78	247	-2.71	.01
LOC42 I have to work with others to get a job done.	4.41	1.02	4.24	.96	247	0.93	.35
LOC45 I can usually carry out plans that I make for myself.	4.40	.73	4.62	.65	247	-1.68	.10

Note. The range of scores is from 1 to 6: 6 = very strongly agree, 5 = strongly agree, 4 = agree, 3 = disagree, 2 = strongly disagree, 1 = very strongly disagree. Degrees of freedom are adjusted for unequal variance.

Table 10
External Social Locus of Control

Statement	NCSM (n=215)		ICSM (n=34)		df	t	Prob
	M	SD	M	SD			
LOC21 My friendships depend on how well I relate to others.	4.16	1.06	4.24	1.02	245	-0.41	.68
LOC26 The government will run whether I get involved or not.	3.64	1.18	3.68	1.20	246	-0.17	.87
LOC27 Getting ahead is a matter of pleasing people in power.	2.62	1.04	2.65	.88	245	-0.17	.87
LOC28 Generally it's not what I know, but who I know.	3.07	1.03	3.06	.92	245	0.06	.95
LOC30 The right place at the right time is important for success.	3.63	1.00	3.77	.99	247	-0.75	.46
LOC31 My friends often determine my actions.	2.82	.98	3.15	.99	245	-1.80	.07
LOC34 Strong pressure groups determine my role in society.	2.44	.85	2.40	.78	247	0.16	.87
LOC35 My plans won't work unless they fit the plans of those in power.	2.55	.89	2.71	1.03	246	-0.95	.34
LOC43 Ability, not pleasing people in power, makes little difference.	2.41	.90	2.74	.99	246	-1.93	.06

Note. The range of scores is from 1 to 6: 6 = very strongly agree, 5 = strongly agree, 4 = agree, 3 = disagree, 2 = strongly disagree, 1 = very strongly disagree. Degrees of freedom are adjusted for unequal variance.

rules. Both groups strongly agreed that faith is helpful in dealing with difficult situations. They showed the greatest variation in reacting to the influence of an exterior force or person on their behaviors ($SD = 1.34$ and 1.30 respectively). When fate or luck were considered, NCSM strongly disagreed that these aspects of exterior control influenced their lives while ICSM were not quite so emphatic in their responses to these items. Those involved in CSM were significantly more likely to attribute effects on their lives to fate or luck than NCSM ($p < .05$).

Burnout

The Maslach Burnout Inventory* (Copyrighted, see note at bottom of page) measures three aspects of burnout: Emotional Exhaustion, Depersonalization, and Personal Accomplishment.

Table 12 lists the results from the Emotional Exhaustion subscale. None of the items in this scale were statistically significant. Very few clergy reported having reached their emotional limit. While they often felt depleted at the end of a workday, they generally approached a new day with renewed energy. Feelings regarding the demands of the ministry were mixed ($SD = 1.66$ and 1.85 respectively for NCSM and ICSM). In general, those involved with CSM seemed to report more frequent feelings of emotional exhaustion than NCSM and demonstrated greater deviation in opinion on most items.

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Table 11

External Other Locus of Control

Statement	NCSM (n=215)		ICSM (n=34)		df	t	Prob
	M	SD	M	SD			
LOC22 Accidental happenings have a lot to do with my life.	2.54	1.05	2.82	1.00	247	-1.48	.14
LOC23 Old rules and practices should determine events in my life.	2.73	1.10	2.62	1.13	242	0.54	.59
LOC25 Religious faith will get me through hard times.	5.33	.86	5.32	.59	247	0.02	.99
LOC32 Age-old ideas should have an influence on my life.	3.93	1.07	4.24	.99	247	-1.56	.12
LOC37 A powerful force/person pre-determined most events in my life.	3.22	1.34	3.12	1.30	245	.42	.68
LOC38 My life is often affected by fate.	1.97	.97	2.27	.67	246	-2.22	.03
LOC44 My life is often affected by luck.	1.88	.93	2.24	.89	246	-2.07	.04

Note. The range of scores is from 1 to 6: 6 = very strongly agree, 5 = strongly agree, 4 = agree, 3 = disagree, 2 = strongly disagree, 1 = very strongly disagree. Degrees of freedom are adjusted for unequal variance.

Table 13 lists results for the Depersonalization subscale. The Depersonalization subscale measured the degree to which clergy felt they or their parishioners were more like objects than persons. In general, clergy seldom felt themselves or their parishioners to be depersonalized. There was a degree of increasing callousness reported, although this statement received the greatest variation of responses from both groups ($SD = 1.51$ and 1.61). With the exception of treating some recipients as impersonal objects, ICSM again scored higher on each item of the Depersonalization subscale, thus expressing a greater degree of depersonalization. However, only with respect to not caring about what happens to their recipients did ICSM ($M = 1.27$) score significantly higher than NCSM ($M = 0.78$) ($p < 0.05$).

Table 14 lists results from the Personal Accomplishment subscale. There were no significant differences between NCSM and ICSM on any of the items in this scale. Most clergy expressed a high degree of Personal Accomplishment as often as a few times each week. They felt they were having a positive influence on people's lives in a relaxed atmosphere. A feeling of exhilaration about working closely with parishioners received the lowest ranking by each group although not statistically significant; ICSM reported feelings of Personal Accomplishment less often in all items except when dealing with recipient's problems and a feeling of exhilaration.

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Social Support

Social Support was measured by two subscales: whether or not clergy could count on someone in specified social situations (COUNT Scale), and if they felt they could gain help by talking to people about a sexually tempting situation (HELP Scale). Table 15 lists items from the COUNT scale. While both groups felt they had strong support in times of need, ICSM gave lower ratings (tending toward disagreement) than NCSM on every item. A perception of lower Social Support was indicated by ICSM than NCSM in five areas: being able to count on someone to listen to them, have someone they can ask for advice, someone to distract them during stressful times, someone that can count on for help with a problem, and someone they can count on for honest feedback.

The loneliness that clergy felt, suggested by the results given in Table 7 (Religious Spiritual Well-Being), is supported by the responses to statements 56 and 58. Clergy felt the least support during times of stress or when hoping for companionship. These statements also received the greatest variation in responses ($SD = 1.08$ and 1.33 respectively).

Table 16 lists items from the HELP scale. Those not involved in CSM were significantly different from ICSM as they indicated their spouse would be the best confidant or help in discussing an extramarital sexual relationship ($p = .01$). Children were felt to be the least helpful by both groups. Superiors fell behind friends or colleagues in perceived helpfulness. Though not statistically significant, ICSM felt less support from family or relatives than NCSM but more support from friends. Both groups appear to feel about the same way about support from colleagues or superiors.

Table 15

Social Support--Having Someone to Count On (COUNT)

Statement	NCSM (n=215)		ICSM (n=34)		df	t	Prob
	M	SD	M	SD			
SSS54 I have someone ... to listen when I am very angry at someone.	4.90	1.01	4.53	.99	246	2.01	.05
SSS55 I have someone I can ask for advice about problems.	5.05	.90	4.68	.95	246	2.24	.03
SSS56 I have someone ... to distract me when I feel under stress.	4.66	1.09	4.24	1.08	246	2.11	.04
SSS57 I have someone I can count on for help with a problem.	5.06	.87	4.56	.99	246	3.05	.00
SSS58 ... someone would go out and do something with me this evening.	4.72	1.21	4.47	1.33	246	1.08	.28
SSS59 I have someone ... to help if a very close family member dies.	5.26	.86	5.21	.77	246	0.36	.72
SSS60 I have someone ... for honest feedback, even if unpleasant.	5.12	.84	4.79	1.01	246	2.05	.04

Note. The range of scores is from 1 to 6: 6 = very strongly agree, 5 = strongly agree, 4 = agree, 3 = disagree, 2 = strongly disagree, 1 = very strongly disagree. Degrees of freedom are adjusted for unequal variance.

Table 16

Social Support--Someone With Whom to Discuss a Sexual Relationship (HELP)

Statement	NCSM (n=215)		ICSM (n=34)		df	t	Prob
	M	SD	M	SD			
SSS62 My spouse would help me question a sexual relationship.	3.48	.94	2.74	1.40	243	2.99	.01
SSS63 My children would help me question a sexual relationship.	1.74	1.11	1.62	.95	243	0.60	.55
SSS64 A relative would help me question a sexual relationship.	2.18	1.11	1.94	.95	243	1.19	.24
SSS65 My friend would help me question a sexual relationship.	2.97	1.02	3.21	.69	244	-1.71	.09
SSS66 A colleague would help me question a sexual relationship.	3.17	.93	3.15	.93	244	0.13	.90
SSS67 My superior would help me question a sexual relationship.	2.48	1.23	2.47	1.24	241	0.06	.96

Note. The range of scores is from 1 to 4: 4 = Completely helpful, 3 = Usually helpful, 2 = A little helpful, 1 = Not at all helpful. Degrees of freedom are adjusted for unequal variance.

Erotic Thoughts and Feelings

Erotic thoughts and feelings, related to pastoral sexual conduct, were measured by the Erotic Thoughts subscale. Table 17 lists items and statistical results from this subscale. Most clergy "disagreed" or "strongly disagreed" that erotic thoughts and feelings influenced their behavior. However, NCSM disagreed more strongly than ICSM in the areas of discussing erotic aspects of a counselee's life, feeling sexual urges when caring for counselees/parishioners, envying miscreants, and condoning extramarital sex under some circumstances. These differences were significant at the 0.05 level. The statement that received strongest agreement for both groups was that provocative dress was sexually stimulating.

In general, NCSM responding to this study denied erotic thoughts regarding their parishioners/counselees. Items concerning envy for those having extramarital sexual relationships and a permissive attitude regarding extramarital sexual conduct were strongly rejected by NCSM.

Premarital and Extramarital Sexual Misconduct

The study separated sexual misconduct while in the active ministry from sexual misconduct occurring previously. Table 18 presents the items pertaining to active pastoral and pre-pastoral sexual misconduct and lists the percent, Chi-square, and probability for each item.

A significantly larger proportion of ICSM than NCSM (Chi-square = 5.197, $p < 0.05$) were likely to have had sexual intercourse before age 17. Clergy who had two or more premarital sexual partners were more likely to be involved in CSM (Chi-square = 5.251, $p < 0.05$). Those clergy who had daily or weekly fantasies about a non-spouse or who

Table 17

Erotic Thoughts and Feelings Regarding Counselee/Parishioner Relationships

Statement	NCSM (n=215)		ICSM (n=34)		df	t	Prob
	M	SD	M	SD			
PSC46 I enjoy discussing the erotic aspects of a counselee's life.	2.11	1.03	2.50	1.02	247	-2.07	.04
PSC47 I feel sexual urges when I care for a parishioner/counselee.	2.24	1.08	2.68	1.17	247	-2.17	.03
PSC48 I find ... provocative dress sexually stimulating.	2.94	1.23	3.12	1.12	247	-0.81	.42
PSC49 I find vulnerability/eagerness to please sexually stimulating.	2.22	1.00	2.53	1.16	246	-1.62	.11
PSC50 I envy those ... having sexual experiences with a non-spouse.	1.57	.85	2.03	1.09	247	-2.34	.02
PSC52 Sexual misconduct is understandable under some circumstances.	1.30	.87	1.91	1.29	247	-2.67	.01
PSC53 Parishioners willingly consent to a sexual relationship ...	2.11	1.17	2.53	1.29	243	-1.91	.06

Note. The range of scores is from 1 to 6: 6 = very strongly agree, 5 = strongly agree, 4 = agree, 3 = disagree, 2 = strongly disagree, 1 = very strongly disagree. Degrees of freedom are adjusted for unequal variance.

Table 18
Sexual Conduct

		NCSM	ICSM	Chi-Square	Prob
Statement		(n=215)	(n=34)		
PSC91	Age at first intercourse:				
	Under-16	4.7%	14.7%		
	17+	95.3%	85.3%	5.197	.02
PSC92	Number of times of premarital intercourse:				
	0-1	62.3%	47.1%		
	2+	37.7%	52.9%	2.857	.09
PSC93	Number of different premarital sexual partners:				
	0-1	77.2%	58.8%		
	2+	32.8%	41.2%	5.251	.02
PSC94	I was sexually abused as a child:				
	Yes	10.7%	2.9%		
	No	89.3%	97.1%	2.045	.15
PSC95	I have sexual fantasies about a non-spouse:				
	Daily or weekly	18.1%	44.1%		
	Seldom or never	81.9%	55.9%	11.666	.00
PSC96	I view pornographic material:				
	Daily or weekly	1.4%	11.8%		
	Seldom or never	98.6%	88.2%	11.553	.00

Note. Degrees of freedom equal 1.

viewed pornography on a daily or weekly basis were much more likely to be involved in CSM (Chi-square = 11.55, $p < 0.001$).

Counseling Practices

Counseling practices were measured by a series of statements to which respondents answered Yes or No. Table 19 lists items from the Counseling Practices instrument. None of these items indicated significant differences between NCSM and ICSM at the 0.05, suggesting that NCSM and ICSM have similar counseling practices.

Demographics

Table 20 gives the results of Chi-square analysis of the items regarding demographics. Among the significant factors ($p = .01$) were present age, marital status, and number of marriages. Clergy who were between the ages of 51 and 75 were more likely to have been engaged in CSM because they have had more years of ministry. It is important to note that misconduct did not occur more frequently in this age range. As previously noted, CSM, as reported in this study, occurred throughout the time in the ministry. Those clergy who were single or divorced, or who had been married more than once, were more likely to have been involved in CSM.

Univariate Statistics for Comparison Between Scales

This section of the results chapter presents the results of univariate analysis comparing the scale means. The different items in each separate scale were combined for purposes of scale analysis.

Table 19
Counseling Practices

Statement		NCSM (n=215) %	ICSM (n=34) %	Chi-Square	Prob
NLT107 I do personal counseling in other than office settings.	Yes	51.9	55.9	.189	.66
	No	48.1	44.1		
NLT108 I do personal counseling outside of office hours.	Yes	41.6	32.4	1.040	.31
	No	58.4	67.6		
NLT109 I use non-erotic touch, other than handshakes, as part of my pastor-care.	Yes	43.4	36.4	.578	.45
	No	56.6	63.6		
NLT110 I have a limit to the number of sessions I counsel with an individual.	Yes	80.9	76.5	.369	.54
	No	19.1	23.5		
NLT111 I hug members of the opposite gender but not my own gender.	Yes	90.7	91.2	.010	.92
	No	9.3	8.8		
NLT112 I share my own emotional pain when counseling.	Yes	55.4	50.0	.345	.56
	No	44.6	50.0		
NLT113 I talk to my spouse about the sexual temptations I feel.	Yes	49.8	35.3	2.453	.12
	No	50.2	64.7		

Note. Degrees of freedom equal 1.

Table 20

Chi-Square Analysis of Demographics and Professional Activities

		NCSM	ICSM		
		(n=215)	(n=34)	Chi-Square	Prob
Statement		%	%		
<hr/>					
Present age: ¹	26-35	14.0	3.0		
	36-50	55.8	42.4		
	51-75	30.2	54.5	8.733	.01
Marital status: ²					
	Single or married	97.2	88.2		
	Separated or divorced	2.8	11.8	6.133	.01
Number of marriages ² :	0-1	95.8	85.3		
	2+	4.2	14.7	6.123	.01

¹Degrees of freedom equal 2.²Degrees of freedom equal 1.

Scale Means and Standard Deviations

Table 21 lists the range of scores, mean, and standard deviation for each of the total scales used in the sample along with means, standard deviations, degrees of freedom, and t and p values for the comparisons between NCSM and ICSM. The Internal Locus of Control and the External Social Locus of Control scales were excluded from further analysis because they had insufficient reliability for this study.

Clergy involved in CSM had a significantly lower feeling of Religious Spiritual Well-Being ($p = .01$). Exterior forces other than social constraints significantly affected ICSM ($p = .04$). Erotic thoughts or feelings about their parishioners were reported significantly more frequently by ICSM ($p = .00$). Clergy involved in CSM felt a significantly lower sense of Social Support ($p = .01$). Finally, ICSM, on the average, were older than NCSM ($p < 0.01$).

Discriminant Analysis

Discriminant analysis (DISCRIM) was used to test the relationship between CSM and the subscales used in this study. DISCRIM is useful when the goal is to identify variables that distinguish between groups and develops a procedure for predicting group membership for new cases whose group membership is undetermined. The available data are the values of the variables for cases whose group membership is known. Wilks' method of variable selection (forward stepwise) was used. Hotelling's T -squared test was used to test for equality of means. An approximate F of 6580.4 with an associated p value of .000 indicated there is a significant difference between the means of the predictor variables in this study. Due to the disparity of the group sizes, 215 vs. 34, prior probabilities were set at .87 and .13.

Table 21
Comparison of Total, NCSM, and ICSM Statistics.
Scale Means, Standard Deviations, and N's

		<u>Total</u>		<u>NCSM</u>		<u>ICSM</u>				
	<u>Range</u>	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	<u>t</u>	<u>df</u>	<u>p</u>
Religious Well-Being	10-60	54.8	4.4	55.0	4.3	52.8	4.6	2.66	42	.011*
Existential Well-Being	10-60	51.5	5.4	51.7	5.3	50.4	6.2	1.09	42	.283
Other Locus of Control	7-42	21.9	3.2	21.7	3.3	22.8	2.4	-2.15	57	.036*
Emotional Exhaustion	0-54	19.5	9.0	19.2	8.7	21.2	10.4	-0.78	41	.442
Depersonalization	0-30	6.6	4.4	6.6	4.2	6.9	5.5	-0.70	39	.486
Personal Accomplishment	0-48	36.8	6.2	36.9	5.8	36.0	8.2	0.69	39	.494
Count on Social Support	8-48	39.6	6.0	40.1	5.7	36.5	6.5	2.96	39	.005**
Help Social Support	7-42	16.1	3.9	16.2	3.8	15.4	4.3	1.15	46	.257
Erotic Thoughts	6-60	18.9	5.1	18.5	5.0	21.6	4.7	-3.87	44	.000**
Present Age	--	--	--	45.6	9.8	50.5	9.2	-2.81	44	.007**

Note. N for NCSM = 215; N for ICSM = 34. As present age was continuous, it was treated as a parametric variable. Because some respondents did not respond to all the statements, N = 197 for the total scales.
*p < .05, **p < .01.

The average discriminant function score for a group is called the group centroid. Clergy who were not involved in CSM had smaller discriminant function scores than clergy who were involved in CSM. The average for those who were not involved was $-.152$, whereas the average for those involved was $.901$. The further apart the centroids are, the more significant the difference between the groups.

Table 22 lists the summary table, the canonical discriminant functions, the standardized canonical discriminant function coefficients, and group centroids of DISCRIM.

A Standardized Canonical Discriminant Function Coefficient of greater than $.3$ or less than $-.3$ was used as criteria for this interpretation. This standard left three variables--present age, religious spiritual well-being, and the ability to count on others for social support--with acceptable weights. This combination of variables explained 14% of the variance with a significance of 0.0003 . The discriminant function indicated that those who are older, who feel less social support, and who have a low feeling of religious spiritual well-being are more likely to have been involved with CSM.

Table 22

Results of Discriminant AnalysisSummary Table

	Action		Vars	Wilks'	
	Step Entered	Removed	In	Lambda	Sig.
1. Count On Social Support (COUNTSSS)			1	.95792	.0035
2. Present Age (DEM115)			2	.90419	.0002
3. Religious Well-Being (RSWB)			3	.88922	.0001
4. Erotic thoughts (EROTOPSC)			4	.88337	.0002

Canonical Discriminant Functions

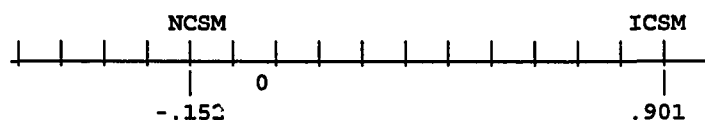
Eigenvalue	Pct of Variance	Cum Pct	Canonical Corr	Wilks' Lambda	Chisquare	df	Sig
.1382	100	100	.3485	.8786	25.373	7	.0003

Standardized Canonical Discriminant Function Coefficients

Religious Spiritual Well-Being (RSWB)	-.35064
Count On Social Support (COUNTSSS)	-.38670
Erotic Thoughts (EROTOPSC)	.24359
Age Now (DEM115)	.56187

Canonical Discriminant Functions evaluated at Group Means

(Group Centroids)



Summary

Univariate analysis of the individual scale items using *t*-tests indicated several items with significant relationships with CSM. Table 23 lists the scale from which the items were taken and the individual scale items that were significantly related to CSM ($p < 0.05$).

Univariate analysis of the non-parametric variables using Chi-square yielded several significant relationships with CSM. Table 24 lists the individual items that were significantly related to CSM.

Univariate analysis of the subscales using *t*-scores indicated a lower feeling of Religious Spiritual Well-Being, an External Locus of Control other than people, Erotic Thoughts and Feelings about parishioners, a lack of Social Support, and a pastor's present age as being significantly correlated with CSM.

Discriminant analysis of the subscales indicated a lower level of Religious Spiritual Well-Being, a lower level of Social Support, and Present Age being older as having predictive value for those involved with CSM. Discriminant analysis indicated some of these variables were highly inter-correlated as might be assumed from their systemic nature.

Table 23

Scale Items Significantly Related to Clergy Sexual Misconduct

Scales Item	Description
Religious Spiritual Well-Being	Having a less personally meaningful relationship with God One's relationship with God does not prevent a feeling of loneliness Having less satisfaction in private prayer with God
Existential Spiritual Well-Being	Not feeling fulfilled and satisfied with life
Internal Locus of Control	Feeling close relationships with people don't need to be worked on Feeling one can take care of personal interests
External Other Locus of Control	Life is often affected by fate Life is often affected by luck
Depersonalization	Not really caring what happens to some recipients
Social Support--Not Having Someone To Count on	To listen when I am very angry at someone To ask for advice about problems To distract me when I feel under stress For help with a problem For honest feedback, even if unpleasant
Social Support--Help With Relationships	Inability to discuss a tempting sexual relationship with one's spouse
Erotic Thoughts or Feelings	Enjoying discussing the erotic aspects of a counselee's life Feeling sexual urges when caring deeply for a parishioner Envyng those who are having sexual experiences with a non-spouse Feeling CSM is understandable under certain circumstances

Table 24

Non-scale Items Significantly Related to Clergy Sexual Misconduct

Topic Item	Description
Premarital Sexual Conduct	Age at first intercourse was less than 17 There was more than one premarital sexual partner
Extramarital Conduct	Sexual fantasies about a non-spouse occurred daily or weekly Pornographic material was viewed daily or weekly
Demographics	Older pastors who sometime in their ministry were involved in CSM Pastors who have been separated or divorced Pastors who have been married more than once

CHAPTER FIVE

CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter presents a summary of the study, a brief review of the methodology, a summary of the findings of the study, a discussion of the findings, implications for practice, and implications for further research. The summary briefly describes the purpose, the rationale, and the systemic nature of the problem. The summary of methodology presents the design, the procedure for data collection, and instrumentation for the study.

Summary of the Study

Purpose of the Study

The purpose of this study was to investigate possible relationships between clergy sexual misconduct (CSM) and situational, personality, or demographic characteristics of those clergy.

Rationale for the Study

Previous to this study, there were no known empirical studies that attempted to discover factors related to CSM. However, several authors stated the need for such a study (Benson, 1993; Rutter, 1989a; Schoener & Gonsiorek, 1988). The modern age, with its loose moral standards and the increasing emphasis on sexual activities in entertainment and the

media, has placed increased overt and covert erotic pressures upon clergy. Many people who have experienced sexual abuse from clergy feel they have need for retribution and the resulting litigation has, and will, cost churches millions, if not billions, of dollars.

Systemic Nature of the Problem

Bronfenbrenner's (1979) concept of ecosystems was used as a theoretical basis for this study. Bronfenbrenner suggests four subsystems, micro-, meso-, exo-, and macro-, which form an interrelated set of forces among people, family, community, and society at large, that play upon a pastor. Clergy sexual misconduct is an ecosystemic problem caused by several interrelating factors. Bronfenbrenner's concept aptly describes these factors. Aspects of each of the subsystems were investigated in this study.

Methodology

This study utilized a survey research design to measure relationships between spiritual well-being, locus of control, burnout, social support, erotic thoughts, premarital sexual involvement, use of sexual fantasy and pornography, counseling practices, demographic factors, and professional issues and Clergy Sexual Misconduct. The instrument used to assess the above topics was composed of several scales and sub-tests: the Spiritual Well-Being Scale (Ellison & Paloutzian, 1982), the Brown Locus of Control Scale (Brown, 1990), the Maslach Burnout Inventory (Maslach & Jackson, 1986), three Social Support Scales that were adapted from various research studies (Pierce et al., 1991, and Funch et al., 1986), three Sexual Conduct tests composed by this author, one test of Counseling Practices composed by

this author, and a set of questions assessing demographic and professional issues composed by this author. A section of the questionnaire elicited information concerning CSM including the ages of the pastor and the partner, and the number and types of relationships with partners.

Questionnaires were sent to 500 active parish ministers who were randomly chosen from the subscriber list of Leadership magazine. A letter was sent to describe the study and to encourage the pastors to set aside time to do the survey. This letter was followed a week later by a packet containing the questionnaire, a cover letter, and a postage-paid return envelope. Two weeks later a postcard was sent thanking those who had responded and urging the rest to complete the survey and send it back. A total of 4 weeks was allowed for the returns to be mailed in. Of the 500 surveys sent out, 270 were returned (54%), 249 of which were usable for the study.

Summary of Findings

Univariate analysis of the individual scale items using t-tests indicated several items were significantly related to a pastor's involvement in sexual misconduct ($p < 0.05$). Clergy Involved in Sexual Misconduct (ICSM) felt they had a less personally meaningful relationship with God, perceived their relationship with God as not preventing a feeling of loneliness, and found less satisfaction in private prayer with God than Clergy Not involved in Sexual Misconduct (NCSM). Clergy involved in CSM did not feel as fulfilled and satisfied with life as NCSM. Clergy involved in CSM were more likely to believe close relationships with people do not have to be worked on, but felt

they could take care of their personal interests more than NCSM. Those clergy involved in CSM were more likely than NCSM to feel their lives were often affected by fate or luck. Clergy involved in CSM cared less about what happened to some of their care-recipients than NCSM. Clergy involved in CSM were less likely than NCSM to feel they had someone to count on: "to listen when I am very angry at someone," "to ask for advice about problems," "to distract me when I feel under stress," "for help with a problem," "for honest feedback, even if unpleasant." Those clergy involved in CSM felt less able to discuss a tempting sexual relationship with their spouse than NCSM. Clergy involved in CSM were more likely than NCSM to: enjoy discussing the erotic aspects of a counselee's life, feel sexual urges when caring deeply for a parishioner, envy those who are having sexual experiences with a non-spouse, and feel CSM is understandable under certain circumstances.

Univariate analysis of the non-parametric variables using Chi-square yielded several more factors with significant relationships with CSM ($p < 0.05$). Clergy involved with CSM were more likely than NCSM to have had intercourse before age 17 and were more likely to have had more than one premarital sex partner. While they were married, ICSM were more likely than NCSM to have daily or weekly sexual fantasies about a non-spouse and to view pornographic material daily or weekly. Those pastors who had more years of service in the ministry, who had been separated or divorced, or who had been married more than once were more likely to be involved in CSM than NCSM.

Univariate analysis of the subscales using t -tests indicated that a lower level of perceived Religious Spiritual Well-Being, an External Locus of Control other than people, Erotic Thoughts and Feelings about

parishioners, a lack of Social Support, and a pastor's present age (having lived longer) were significantly correlated with CSM.

Discriminant analysis of the subscales indicated a lower level of perceived Religious Spiritual Well-Being, a lower level of Social Support, and present age (having lived longer) as explaining 14% of the variance due to group differences. Discriminative analysis indicated some of these variables were highly inter-correlated as might be assumed from their systemic nature.

It is interesting to note that ICSM perceived a lower level of support from both their religious and social relationships. The additional significance of greater longevity seems to indicate the longer a person involved in CSM is in the ministry, the lower his/her perception of Religious Spiritual Well-Being and the lower his/her perception of being able to count on others for Social Support.

Discussion

The discussion follows the same development as the analysis of data. First, a format of the research questions is used to discuss the separate findings of univariate analysis. After the statement of the research question, the significant findings are presented and possible explanations for those findings are given. This method of presentation of the discussion is used because of the cumbersome nature of the findings and the interrelatedness of the factors due to the systemic nature of the problem of sexual misconduct.

Research Question 1

Is a pastor's spiritual well-being related to involvement in CSM?

Results of the Religious Spiritual Well-Being scale differentiated ICSM from NCSM and, according to discriminant analysis, have predictive value in determining which clergy may be involved in sexual misconduct. Four individual items from this scale had significant results. Pastors involved in CSM were significantly less likely than NCSM to feel they had a personally meaningful relationship with God, did not feel this relationship with God made them feel less lonely, found less satisfaction in private prayer, and did not feel so fulfilled and satisfied with life.

It is not known whether these feelings were precipitating factors for CSM or if pastors felt distanced from God as a result of their actions. More than likely both factors were an issue. Pastors may have neglected their devotional lives and, like Peter, "followed at a distance" (Luke 22:54, NIV). People who are not in communication with God may find it difficult to feel a close relationship with Him and are likely to have a feeling of loneliness where God is concerned. When one is not in communication with God, it is easier to ignore His directives; the "shalt nots" are not so closely in mind. It is difficult to be thinking two thoughts at the same time; if a pastor is thinking of sexual misconduct, it is difficult to be concentrating on holiness. Instead of being content, pastors may feel a lack of fulfillment, which might result in a feeling of entitlement acted out in sexual misconduct.

Research Question 2

Is a pastor's locus of control related to involvement in CSM?

The belief that external forces other than people influence their lives differentiated ICSM from NCSM. Those involved in CSM felt their lives were often affected by fate or luck.

The item "Close relationships with people don't just happen, they need work" was endorsed significantly less frequently by ICSM than NCSM. Also ICSM felt they were more able to take care of their personal interests than NCSM. These factors tie together to create less reliance on others and a feeling that chance has more effect on relationships than personal effort. Attributing one's actions to fate is a cop-out, a denial of personal responsibility. If pastors are more inclined to care for their personal interests by themselves instead of getting help or advice from others, they may choose the wrong path in interpersonal relationships.

Research Question 3

Is a feeling of burnout related to a pastor's involvement in CSM?

Several authors perceived burnout to be a factor in sexual misconduct (Bates @ Brodsky, 1989; Forum, 1988). This study found burnout, as measured by the Maslach Burnout Inventory, to be a non-factor in CSM. In general, pastors did not express burnout. Only one item from the Maslach scales was found to be significant (i.e., not really caring what happens to some recipients). Those pastors involved in CSM may have a conscious or unconscious disregard for their non-spousal sexual partners, which allows pastors to excuse the abuse.

Research Question 4

Is a pastor's perception of social support related to involvement in CSM?

While being able to talk to someone other than a spouse about a tempting sexual relationship did not differentiate ICSM from NCSM, a perception of not being able to count on others for social support differentiated ICSM from NCSM. Further, discriminant analysis indicated this form of social support had predictive value in determining those clergy who may be involved in sexual misconduct.

Pastors involved in CSM had a perception of less social support than NCSM. Those involved in CSM did not feel they had someone to count on: to listen when they were very angry at someone, to ask for advice about problems, to distract them when they felt under stress, for help with a problem, and for honest feedback, even if unpleasant.

Those involved in sexual misconduct felt less able to discuss a tempting sexual relationship with their spouse. (Four of the 34 pastors who admitted to CSM were single or divorced at the time of the study and some of them indicated they did not have a spouse.)

Many writers in the field of sexual misconduct speak of the need for emotional nurture, the lack of fulfillment in marriage, and loneliness as being causal factors in CSM (Epstein & Simon, 1990; Gartrell et al., 1986; and Rediger, 1990). A feeling of loneliness or isolation coupled with a lack of a supervisor or confidant may make a pastor more vulnerable to CSM. Pastors may be so busy meeting the needs of others that they may not care for their own needs. Thus, they may not take the time to cultivate support from their spouses or others.

It is interesting that a group of people who have less of a feeling that relationships need to be worked on also have less of a feeling of social support. Perhaps they feel they are entitled to

support without making an effort to attain it or they lack the necessary social skills to support.

Research Question 5

Are erotic thoughts and feelings about sexual conduct with parishioners or counselees related to a pastor's involvement in CSM?

The Erotic Thoughts and Feelings scale differentiated between ICSM and NCSM. There were significant differences in the results of several of the individual items from the scale. Pastors involved in CSM were more likely to: enjoy discussing the erotic aspects of a counselee's life, feel sexual urges when caring deeply for a parishioner, envy those who are having sexual experiences with a non-spouse, and feel extramarital sexual conduct is understandable under certain circumstances. Perhaps pastors with these feelings are preoccupied with sex. Some factor in their up-bringing may have caused them to equate sex with love, or to see sex as a way of expressing intimacy. They may be responding to media conditioning, which attempts to sexualize human relationships from entertainment to advertising. They may see their counselees or parishioners as forbidden fruit. They may perceive themselves as sexually deprived and entitled to sexual rewards. They may see love as eros, not agape.

Research Question 6

Are a pastor's premarital sexual activities related to involvement in CSM?

Pastors who had intercourse when they were less than 17 years old or who had more than one premarital sexual partner were more likely to be involved in CSM than NCSM. Sex may have been the shallow answer to

needs for relationship. People who indulge in premarital sex at an early age may not develop appropriate social skills. Perhaps they are in a stage of arrested development and continue to use adolescent behaviors in their adult relationships. The lack of responsibility and commitment demonstrated by multiple sexual relationships may be an aspect of personality that is difficult to change. It is possible their conversion experience did not include their whole body. There may be some characterological factor that is related to sexualizing relationships throughout life.

Research Question 7

Are the extramarital factors of viewing pornography or sexual fantasizing about a non-spouse related to involvement in CSM?

Both fantasy and pornography played a more significant role in the sexual experiences of ICSM than NCSM. These activities may serve as gateway factors in CSM. If a pastor visualizes a parishioner or counselee as a sexual object rather than a spiritual person, the possibility of CSM may be increased. Unrealistic sexual expectations may lead to dissatisfaction in marriage thus causing a person to look elsewhere for sexual gratification.

The possibility of sexual fantasy leading to CSM received mixed reviews in the literature. Edelwich and Brodsky (1984) called fantasy harmless, while Lebacqz and Barton (1991) listed several dangers in fantasy (i.e., it may lead to actual attempts for fulfillment or it may cause a fantasizer to be dissatisfied with the marital situation or marriage partner). This study found clergy who fantasized about sexual situations more likely to be involved in CSM. Sexual fantasies,

pornography, and early teenage sexual activity are related to more involvement in CSM.

Research Question 8

Are a pastor's counseling practices related to involvement in CSM?

Schoener and Gonsiorek (1988) suggested naivete and/or a lack of training as factors that may precipitate CSM. However, none of the items dealing with counseling practices in this study proved to have a significant relationship with CSM. The respondents to this study indicated they did very little counseling, which may have been a mitigating factor. Only 5% of sexual partners were identified as counselees. It is possible that clergy who are involved in more counseling could be involved in CSM with counselees but did not respond to the study.

Research Question 9

Are demographic factors such as age, birth order, marital status, number of marriages, and amount of education related to a pastor's involvement in CSM?

Discriminant analysis indicates present age has predictive value in determining clergy who are or may become involved in CSM. Present age also differentiates ICSM from NCSM. The results of this study seem to indicate that the longer a person is in the pastorate, the more likely sexual misconduct is to occur. Pastors who are older, who have been separated or divorced, or who have been married more than once were more likely to have been involved in CSM than NCSM. As far as this study is concerned, there is no midlife crisis that is manifested by sexual misconduct. The results of this study indicated clergy of any

age were capable of CSM and longevity in the ministry simply allowed more opportunity. It is not known whether sexual misconduct was a cause or a result of marriage problems. In any case, spousal relationship problems are evident for those involved in sexual misconduct.

Research Question 10

Are professional issues such as hours worked per week, hours spent in counseling per week, and total number of workshops about counseling related to a pastor's involvement in CSM?

None of the professional issues examined in this study elicited significant differences between ICSM and NCSM.

Summary of Research Findings

As the individual findings were being written, the systemic nature of the problem became increasingly evident. It was difficult to isolate the individual factors from each other. As the items were examined, two primary themes emerged: unsatisfactory relationships and dissatisfaction with life. Unsatisfactory relationships were evidenced by less of a satisfactory relationship with God; less commitment to working on a relationship with others; feelings of isolation and loneliness, seeking fulfillment in multiple relationships, a disregard for the feelings of care-recipients, poor prayer and communications skills, and sexualizing relationships. Along with the strong theme of relationship problems were indications of less ability or commitment to develop relationships. A dissatisfaction with life was evidenced by feelings of entitlement, a lack of self-efficacy indicated by attributing events to fate or luck, and use of sexual fantasy and pornography. These feelings may lead to low self-esteem, feelings of

insecurity, rebellion, or an inability to accept reality. An overarching feeling of discontent was evident.

If those involved in sexual misconduct are not so likely to feel that close relationships with people require work, they may have this same feeling in their relationship with God. Relationships require maintenance, and pastors not performing maintenance of their relationships may unwittingly isolate themselves. Their lack of cultivation of support may be a factor in relationships both with God and others. Pastors who attribute events in their lives to fate or luck are not so likely to work on relationships or feel that such work would be beneficial.

Pastors involved in CSM were more likely to be divorced or involved in multiple marriages. A feeling that they can take better care of their personal interests than NCSM may indicate ICSM are more isolated from assistance with personal problems. Those involved in CSM felt less social support and less ability to talk to others about sexual temptations than NCSM. Whether it is cause or effect, pastors who begin their sexual experiences at an earlier age seem to sexualize their relationships later in life.

Statistically, the clergy who responded to the questionnaire in this study were strikingly similar to other professional groups in their involvement in sexual misconduct. Ten percent of physicians (Kardener, 1974), 10% of non-clerical therapists (Brodsky, 1989; Gartrell, 1989), and 10% of clergy (Lebacqz & Barton, 1991; Rediger, 1990) were reported to be involved in sexual misconduct. While it must be understood that this particular study of these particular pastors may have unique characteristics, the population was intentionally chosen so results

could be generalized. With the caveat that those who DID NOT respond to this study may fulfill the opinions of other authors on the subject of CSM, the following observations are made.

CSM is somewhat, though not totally, predictable. The results of this study indicate 14% of the variance of CSM can be predicted. (Total predictability would be undesirable as we would then be genetically and/or socially determined, hence would have no choice or responsibility. Clergy extramarital sexual involvement would, therefore, not be misconduct, simply predetermined conduct.) There are always exceptions to any rule; some people who fit the predictive profile do not become involved in CSM, and some who do not fit the profile become involved in CSM. This is both wonderful and frustrating. However, those who fit the profile seem to be in greater danger of becoming involved in CSM. Here, again, the systemic nature of the problem may come into play. While some clergy may fit the profile for ICSM, there may be compensating factors in their lives that prevent extramarital involvement.

Implications of the Study for Professional Practice or Applied Settings

On the basis of these findings, those planning on entering the ministry, as well as those in the ministry, can explore the possibility that they might become involved in sexual misconduct. Recognizing the systemic nature of the problem may help clergy realize they can be blind-sided by a combination of factors. Educators can make students aware of the findings and/or administer a questionnaire and determine those who may need to be aware of vulnerability. The results of this study, and/or a subset of the significant questionnaire items, could be

used for clergy workshops, which would generate discussion and counseling for those in jeopardy. One pastor who responded to this study commented that he could see that he was in danger of committing CSM and expressed appreciation for the awakening caused by answering the questionnaire. If an instrument such as this study's questionnaire were used in clergy workshops, individual clergy could be awakened to the dangers of going astray.

Churches could use the questionnaire to help investigate the past practices and potential sexual activity of prospective pastors. It might be helpful for those who seek counseling from clergy to be aware of the results of this study. Parishioners should be aware of the potential of becoming sexually involved with a pastor. Simply knowing that the dangers of proximity apply to pastors, as well as other professionals, may help prevent CSM.

Ecclesiastical authorities should use the results of this study in helping to prevent CSM and in dealing with those involved in CSM. Also, those who are treating pastors involved with sexual misconduct of CSM could use the results of the study to help prevent relapse.

Finally, the results may generalize to other professional groups. As noted in the review of the literature, the prevalence of sexual misconduct is approximately the same in all professional groups. It is possible that contributing factors are also similar.

Recommendations for Further Research

Some of the elements in the systemic model used for this study were precluded due to length of questionnaire and time limitations. Such factors as the need for and misuse of power; personality types,

especially narcissistic and/or antisocial personalities; and self-esteem, and its opposite--shame, were some of the systemic constellation items I was unable to explore.

As responses to the study were returned, other possible factors that may contribute to CSM came to light. Further studies to determine a link to CSM with the following should be examined: parental divorce, parental or self substance abuse, a recent personal loss, length of time in the ministry, or the possibility that clergy do not realize the harm sexual involvement does to the victim. The effect upon spouses, families, congregations, and denominations could be studied separately or jointly. If this data were known, it is possible some clergy would think more carefully before engaging in CSM. Other professional groups could be investigated to see if they have the same or different predictors as clergy for sexual misconduct.

APPENDIX

APPENDIX A

LETTERS

Pilot Letter

410 Burman

Andrews University

Berrien Springs, MI 49104-0900

Phone: 616 471 8787

Dear Pastor,

With regard to recent attention to sexual involvement of clergy, I am conducting a study about possible contributing factors. This packet contains a pilot study questionnaire regarding related factors to extramarital clergy sexual conduct, a subject of vital importance to clergy. This is a topic where only clergy can understand and help. I am prayerfully requesting your participation in helping clarify and validate this document. Would you please fill in the questionnaire first, then make any suggestions you wish regarding directions or questions. The questionnaire has been carefully designed to take less than one hour to execute. Because of the importance of this information for the Church, and the value of your information and opinions, I hope you will schedule a time for this task during the next few days.

Few studies have been performed that attempt to empirically determine possible contributing factors to clergy extramarital sexual conduct. While you may have filled in other questionnaires, continued research in this area is essential.

Every effort has been made to insure your total anonymity. No link will be made between data and specific respondees. While you should feel free to decline to participate, I believe you know how helpful your part in this study will be. The results of this research will help us understand the special pressures placed on clergy in this area. I wish to share the results in programs that are helpful for seminarians and clergy. Please carefully consider your participation.

I know you are busy, I pastored two and three-point charges for twelve years. But I need you to share an hour, some information, and your opinions. Important issues take the time and talents of important people. I would appreciate a return within two weeks. If you wish a copy of the results, please send SASE under separate cover.

I appreciate your time and attention. Empathetically and prayerfully,

Pre-letter

Dear Pastor,

This letter is a pre-cursor to a questionnaire that you will receive in approximately one week. A lot is being said about extramarital clergy sexual conduct. I am praying that together we can DO something about it. Only clergy know the unique features of ministerial circumstances. In my doctoral dissertation, I am seeking to determine if there are personality or circumstantial factors that tend to predict extramarital sexual problems. You can help by sharing your responses: (a) if this has not been a problem area for you, and (b) if it has, by producing comparative data. To be a credible study, I need your input.

I am prayerfully requesting your participation in response to this questionnaire. The questionnaire has been carefully designed to take less than one hour to execute. Having read over 20 books and 150 articles in preparation of this questionnaire, I feel that your reading and responding to it will help you understand clergy behavior in this area, as well as give results that will benefit you personally and the Church in general.

Every effort has been made to insure your total anonymity. No link will be made between data and specific respondees. While you should feel free to decline to participate, I believe you know how helpful your part in this study will be. The results of this research, placed in the hands of pastors and seminarians, can prevent a large amount of emotional pain and millions of dollars of litigation. Results may also be used by counselors to help those who have difficulties. Please carefully consider your participation.

I know you are busy, I pastored two and three-point charges for twelve years. But I need you to share an hour, some information, and your opinions. Although you may have completed other questionnaires, Important issues take the valuable time and talents of important people.

So that your input can be of maximum value to the Church, please schedule an hour to complete this study. If you wish to receive results of the study, please send SASE under separate cover.

I appreciate your time and attention.

Empathetically and prayerfully,

Cover letter

Donald L. Totten Cover Letter to accompany questionnaire
410 Burman
Andrews University
Berrien Springs, MI 49104-0900 616 471 8787
Dear Pastor,

As mentioned in the previous letter this questionnaire is part of my dissertation research regarding clergy sexual involvement. This is a timely issue in the Church today and it is vital that contributing factors to clergy/parishioner sexual involvement be studied. I hope you find this questionnaire to be interesting, informative, and relatively easy to answer. I feel the results of this study will be of great benefit to the Church in general and congregations, clergy families, and clergy in particular.

Your answers will be anonymous and individual responses will be treated with reverence and total confidentiality. I have the deepest respect for your work and any experiences you may have had which may have caused you emotional or spiritual grief. No effort, whatsoever, will be made to determine who said or did what. If you find yourself distressed by this process, whether or not you respond, I urge you to get help from some person or agency that you trust.

If the results of this study indicate that certain personality factors, life events, or demographics can predict who may have trouble with sexual involvement, much strife, turmoil, and pain can be prevented.

This can only be a credible study if you share your self, and, perhaps, your pain. One hour, or less, on your part can help others. I value your individual responses and they are essential to the results of this study. Will you please take some time this week to fill out the questionnaire and return it in the postage paid envelope?

As I send you this material I am praying for you personally and wish you God's grace in your life and ministry. I would appreciate a return within two weeks. Thank you!

Joy and Peace,

Post Card

Dear Pastor,

This card serves two purposes. One, I thank you from the pit of my stomach (that's deeper than the bottom of my heart) if you have shared in this study already. Two, if you mean to share, and haven't gotten around to it yet, please do so as soon as possible so your valuable input can be included. If you have misplaced the questionnaire, please write me and I'll send you another anonymous form.

Joy and peace, Donald L. Totten

APPENDIX B
QUESTIONNAIRE

Questionnaire: Please see page 173 for copyright notices.

Please circle whether you agree or disagree with the following statements on the following scale: 6- Very Strongly Agree, 5 = strongly agree, 4 = agree, 3 = disagree, 2 = strongly disagree, 1 = very strongly disagree for questions 1-62.

SPIRITUAL WELL BEING

1. I believe that God loves me and cares about me.....6 5 4 3 2 1
2. I feel that life is a positive experience.6 5 4 3 2 1
3. I have a personally meaningful relationship with God.....6 5 4 3 2 1
4. I feel very fulfilled and satisfied with life.....6 5 4 3 2 1
5. My relationship with God helps me not to feel lonely.....6 5 4 3 2 1
6. I feel good about my future.....6 5 4 3 2 1
7. I feel most fulfilled when I'm in close communion with
God.....6 5 4 3 2 1
8. Life doesn't have much meaning.....6 5 4 3 2 1
9. My relation with God contributes to my sense of well-
being.....6 5 4 3 2 1
10. I believe there is some real purpose for my life.....6 5 4 3 2 1
11. I believe that God is concerned about my problems.....6 5 4 3 2 1
12. I don't enjoy much about life.....6 5 4 3 2 1
13. I don't find much satisfaction in private prayer with God.6 5 4 3 2 1
14. I don't know who I am, where I came from, or where I'm
going.....6 5 4 3 2 1
15. I believe that God is impersonal and is not interested
in my daily situations.....6 5 4 3 2 1
16. I feel unsettled about my future.....6 5 4 3 2 1
17. I don't get much personal strength and support from my
God.....6 5 4 3 2 1
18. I feel a sense of well-being about my life's direction....6 5 4 3 2 1
19. I don't have a personally satisfying relationship with God6 5 4 3 2 1
20. I feel that life is full of conflicts and unhappiness.....6 5 4 3 2 1

BROWN LOCUS OF CONTROL SCALE

21. My friendships depend on how well I relate to others.....6 5 4 3 2 1
22. Accidental happenings have a lot to do with my life.....6 5 4 3 2 1

23. Rules and practices that have been around for many years should determine what will happen to my life.....	6	5	4	3	2	1
24. I am fairly able to determine what will happen to my life.	6	5	4	3	2	1
25. Religious faith will get me through hard times.....	6	5	4	3	2	1
26. The government will run whether I get involved or not.....	6	5	4	3	2	1
27. Getting ahead is a matter of pleasing people in power.....	6	5	4	3	2	1
28. Generally it's not what I know, but who I know.....	6	5	4	3	2	1
29. I make mistakes -- accidents just don't happen.....	6	5	4	3	2	1
30. Being in the right place at the right time is important for success.....	6	5	4	3	2	1
31. My friends often determine my actions.....	6	5	4	3	2	1
32. The ideas about life that have been around since time began have an influence on my life.....	6	5	4	3	2	1
33. Most of the time, I control what happens in my life.....	6	5	4	3	2	1
34. Strong pressure groups determine my role in society.....	6	5	4	3	2	1
35. My plans will not work unless they fit the plans of those in power.....	6	5	4	3	2	1
36. My close relationships with people don't just happen - they need to be worked on.....	6	5	4	3	2	1
37. Some powerful force or person predetermined most of what happens in my life.....	6	5	4	3	2	1
38. My life is often affected by fate.....	6	5	4	3	2	1
39. My actions determine my life.....	6	5	4	3	2	1
40. Hard work will get me where I want to go.....	6	5	4	3	2	1
41. I can generally take care of my personal interests.....	6	5	4	3	2	1
42. I have to work with others to get a job done.....	6	5	4	3	2	1
43. My ability, without pleasing people in power, makes little difference.....	6	5	4	3	2	1
44. My life is often affected by luck.....	6	5	4	3	2	1
45. I can usually carry out plans that I make for myself.....	6	5	4	3	2	1

PERSONAL INFORMATION I

46. When counseling, I enjoy discussing the erotic aspects of a counselee's life.....6 5 4 3 2 1
47. I feel sexual urges when I care deeply for a parishioner or a counselee.....6 5 4 3 2 1
48. I find provocative dress by my counselees or parishioners to be sexually stimulating.....6 5 4 3 2 1
49. I find vulnerability, dependence, and eagerness to please sexually stimulating.....6 5 4 3 2 1
50. I secretly envy those who are having sexual experiences with a non-spouse.....6 5 4 3 2 1
51. My marriage is sexually and intimately adequate.
(Omit if unmarried.).....6 5 4 3 2 1
52. Sexual conduct between a married clergy and a non-spouse is understandable under certain circumstances.....6 5 4 3 2 1
53. Parishioners willingly consent to a sexual relationship with a pastor.....6 5 4 3 2 1

SOCIAL SUPPORT

54. I have someone I can count on to listen to me when I am very angry at someone else.....6 5 4 3 2 1
55. I have someone I can ask for advice about problems.....6 5 4 3 2 1
56. I have someone I can really count on to distract me from my worries when I feel under stress.....6 5 4 3 2 1
57. I have someone I can count on for help with a problem.....6 5 4 3 2 1
58. If I wanted to go out and do something this evening, I am confident someone would do something with me.....6 5 4 3 2 1
59. I have someone I can count on to help me if a family member very close to me died.....6 5 4 3 2 1
60. I have someone I can count on to give me honest feedback, even if I might not want to hear it.....6 5 4 3 2 1
61. I consider my spouse be to my best friend/confidant.....6 5 4 3 2 1

If you, as a pastor, question the advisability of a sexual relationship, people around you could be of help, or no help at all. Please circle the appropriate number for each person(s) that you perceive would be helpful to you regarding a question about a sexual relationship for questions 62-68.

	Completely helpful	Usually helpful	A little helpful	Not at all helpful
62. Spouse	4	3	2	1
63. Children	4	3	2	1
64. Other relative(s)	4	3	2	1
65. Friend(s)	4	3	2	1
66. Colleague(s)	4	3	2	1
67. Superior(s)	4	3	2	1
68. Other (Specify)	4	3	2	1

The Maslach Burnout Inventory for Human Services was included in the questionnaire at this point. Due to copyright restrictions, see below, the modified version of the Maslach Burnout Inventory cannot be reproduced in this appendix.

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PERSONAL INFORMATION II

Please circle or fill in the blank for questions 91-106.

91. Age at first intercourse....None 0-5 6-10 11-15 16-20 21-25 26+

Before I was married (or if never married) I had sexual intercourse:

92. Number of times.....0 1 2 3-5 6-10 10+

93. Number of different partners.....1 2 3-5 6-10 10+

94. I was sexually abused when I was a child Yes No

95. I have sexual fantasies about a
non-spouse daily weekly seldom never

96. I view pornographic material daily weekly seldom never

Please state the number of times you have had some form of sexual contact (other than someone with whom you have had intercourse) with a non-spouse, i.e., passionate kissing, fondling, mutual masturbation, erotic hugging, since you've been in the local church ministry.

97. Number of times.....0 1 2 3 4 5 6 7 8 9 10 10+

98. Number of different
people.....0 1 2 3 4 5 6 7 8 9 10 10+

99. Your age(s) at the time.....

100. Partner's age(s) at the time..

101. Who was the person? 1. Staff member
2. Volunteer worker
3. Counselee
4. Someone else in congregation
5. Someone outside congregation.

Please state the number of times you have had sexual intercourse with a non-spouse since you've been in local church ministry.

102. Number of times.....0 1 2 3 4 5 6 7 8 9 10 10+

103. Number of different
people.....0 1 2 3 4 5 6 7 8 9 10 10+

104. Your age(s) at the time.....

105. Partner's age(s) at the time..

106. Who was the person? 1. Staff member
2. Volunteer worker
3. Counselee
4. Someone else in congregation
5. Someone outside congregation.

COUNSELING PRACTICES

Please circle Y for yes, and N for no for questions 107-113

107. Y N I do personal counseling in other than office settings.
108. Y N I do personal counseling outside of office hours.
109. Y N I use non-erotic touch, other than handshakes, as part of my pastoral caring.
110. Y N I have a limit to the number of sessions I counsel with an individual.
111. Y N I hug members of the opposite gender but not my own gender.
112. Y N I share my own emotional pain when counseling.
113. Y N I talk to my spouse about the sexual temptations I feel. (omit if unmarried)

DEMOGRAPHICS, ETC.

Please circle or fill in the blank for questions 114-124.

114. Occupation.....full time pastor if other please specify _____
115. Age now....._____
116. Gender.....M F
117. Birth order.....Only child First Second Other Last
118. I have a regular physical exercise program.....Yes No
119. Marital status.....Single Married Separated Divorced
120. Number of marriages.....0 1 2 or more
121. No. of courses/workshops in counseling attended....0 1 2 3 4 5+ .
122. Post High School education..1. Non-degree 2. Bachelor's 3. Master's
4. Doctorate
123. I work: hours per week.....1. less than 30 2. 30-39 3. 40-49
4. 50-59 5. 60+
124. I counsel parishioners:
hours per week.....1. 0-4 2. 5-9 3. 10-14
4. 15-19 5. 20+

Additional Comments: Use bottom of page 3 or 5 if more room is necessary.

Time ended _____
Time started _____

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REFERENCE LIST

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